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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JUNE 10, 1843. VOL. XXII.—NO 23

RELIGIOUS MISCELLANY.

For the Register and Observer.

SUNDAY SCHOOL SOCIETY.

The Anniversary of this Association was celebrated on Wednesday evening, May 31st, in Rev. Mr. Gannett's Church. It was the most interesting meeting, (unless, perhaps, we except that of last year,) which the Society has ever holden, and as a teacher, it was to us the most interesting Anniversary of the week. At half past six o'clock, the pastors and teachers of Sunday Schools met in the vestry and proceeded in a body to the Church, where seats had been reserved for their use. At an early hour, the house with all its pews and aisles, and even the pulpit stairs, was crowded by an audience composed of old and young, parents and children, pastors, teachers and pupils. The singing seats and the front pews in the gallery were occupied by one hundred and fifty children, the representatives of several Sunday Schools; among whom we noticed with pleasure several of the seamen from the Sabbath School established on board the U. S. Ship Ohio.

The services commenced with a Voluntary on the Organ, which was followed by a Chant, sung by the sweet voices of the happy children. Prayer was offered by that venerable patriarch, Rev. Dr. Pierce, of Brookline, who stood in the pulpit during the whole evening, and manifested by his earnest attention the deep interest which he feels for the spiritual welfare of the rising generation. His simple and heartfelt address to the throne of grace was succeeded by the singing of the following hymn, to the tune of *Atterbury*.

The season's happy voices,
From forest, field, and flood,
Now when the earth rejoices,
With Spring's awakening good,—
From lowland, hill and river,
Go up in songs of praise,
And ours to life's great Giver,
In unison we raise.

We thank him for these meetings,
From noise and care away,
For all these kindly greetings,
Which meet us here this day;
The scene now spread before us,
Those friends whom we should love,
His goodness round and o'er us,
His teachings from above.

Delight we here to gather,
From all our quiet homes,
To learn thy will, our Father,
From whom all wisdom comes;
To drink the blessed spirit
Of Jesus, thy dear son,
That so we may inherit,
The kingdom he has won.

The Annual Report was then read by the Rev. R. C. Waterston, Corresponding Secretary. As it will be published, we shall only give a brief account of its principal topics. The Society was first organized in 1827. Like the Board of Education, it has no power to enforce, but only to advise. Its object is to gather information, develope new improvements, to suggest new plans. It acts not so much as an organization, as by its active Agents. These Agents, who are unpaid, visit any Sabbath School to which they may be invited. They have visited many Schools, and in most instances have received a hearty welcome. These gentlemen have been aided also by the written page, having distributed gratuitously many thousand tracts printed by the Society. The Secretary, after alluding to his extensive home and foreign correspondence, read interesting extracts from letters received from England, Scotland and Ireland. Extracts from letters received from Rev. Mr. Livermore, of Keene, on the proper mode of conducting teachers' meetings,—from Lewis G. Pray, and Rev. Mr. Stetson, on the subject of conversion,—from Rev. Mr. Putnam, on the nature of the child,—and from several other distinguished men, were read and heard with interest. Reference was the made to the Sabbath Schools established at the East Cambridge Prison, and on board the U. S. Ship Ohio, and an appropriate and feeling allusion was made to the delegates from the latter, assembled in the gallery. During the past year, the Associate Agents of the Society have visited five States and forty five towns.

Number of miles travelled,	2590
The number of teachers in schools addressed,	1240
" " pupils,	7593
" " persons addressed,	24,200

During the past year three new pamphlets have been published, viz., 'Samuel Johnson' an edition of 3500, 'Selfishness Overcome' an edition of 3000; and 'Moral Courage' an edition of 3000 copies; making in all, 9500 copies, 7538 of which have been distributed, or 123,500 pages, making an increase of 66,500 pages over the last year.

Twenty Life Members have been added, and the whole receipts of the Society from this and other sources during the past year, amount to $219 00. The expenditures amount to $104 85. The Report closed with some excellent reflections upon the growing population of our country, the iniquity practised in many parts of it, the consequent need of increased effort on the part of Sabbath School teachers, and an exhortation to continued exertion in their high and holy work.

The children again sung in sweet unison, the following original hymn to the tune of *Go Forget Me*.

Welcome, welcome is the greeting
Which this day we give our friends;
Happy, happy be the meeting,
Providence so kindly lends.
Love of souls the richest treasure,
Casting out each earth-born fear,
Let the smile of social pleasure,
Gleam o'er all the objects here.

Like the sun, your feelings glowing,
Clothe these hours so blest in light,
So like him, when thou art going,
Leave behind a radiance bright:
Rays of brilliant thoughts to quicken,
Beams to warm the soul with love
That when clouds of sorrow thicken,
They may lure to worlds above.

The Hon. Stephen C. Phillips, the President of the Society, after remarking upon the completeness of the Report, which almost precluded the necessity of saying another word, and upon his own indisposition and inability to speak from a severe cold, said that 'we could hardly look around us upon such an assembly of children, teachers, pastors and parents, without feeling overcome by that emotion of gratitude to God, which, when it fills the heart, checks the tongue; an emotion never excited to a greater extent than at the present moment here. We may meet with friends elsewhere, we may go to other scenes, which we leave with hopes disappointed, and desires unsatisfied, but here we meet with hearts in unison, with hands fresh from action, with souls engaged in our work. And when we listen to the Report which has been read, and learn of the devotion of so many minds, of so much wisdom, of so much experience, of so much considerate and judicious labor exerted in our holy cause, when we listen to the strains of the children, when we look upon each other and feel that we have come from our several scenes of labor, far and near, to survey and congratulate each other, when we suffer ourselves to yield to the combined influence of all these emotions, I feel assured that there will be no failure on the part of my friends to perform all the remaining duties of the evening, and perform them in that spirit of the Sabbath School, that spirit of Christ, which is all piety and peace.'

Mr. Hill, of Harvard University, was then introduced to the meeting, and spoke to the following effect: 'Fellow teachers, the work of the Sunday School is to raise the world from the state in which it now is, and to co-operate with the Christian ministry in redeeming mankind. What is it which we must teach our children in order to effect this work? Not knowledge. Intellectual food will not satisfy the soul. Knowledge will not save the soul from starvation. It will not do then to trust to our libraries alone, to the interpretation of the Scriptures alone, to the teaching of any knowledge, whether religious or secular, *alone*. We must not trust to moral feeling alone, morality will not save the world. We must not tell our pupils merely to love each other. This will not satisfy the whole soul, but only a part. What then must we do? We must teach our children *religion itself*, and not religious *knowledge* merely. We must bring our children into communion with God. And what is religion? From the Report of the Secretary, there seems to be two different views, one making it to consist in conversion, and the other in developing the native faculties of the human soul. Upon this subject I will give some of my experience as a Sunday School scholar. A sad experience it was, and God grant that it may never be yours. I thank God that I left the home of my childhood, for although home is dear to us all, yet the home of the soul is dearer, and that home have I found in New England. In New Jersey, where the influence of Liberal Christianity is never felt, there are few Societies which do not hold Trinitarian doctrines. When a child, I was placed in a Baptist Sabbath School. As my parents were Unitarians, having listened to the preaching of Priestley himself, Unitarian sentiments were early implanted in my mind. My teacher scarcely ever spoke to me on any other subject than my peculiar doctrines. His whole effort was to make me a Trinitarian. Having become weary of controversy, I deceived my teacher, and made him believe that I had adopted his views. I have long since repented of my hypocrisy and deceit, and I only mention the circumstance here, to show you the course which my teacher subsequently pursued. All his teachings afterward, and until I was twenty years old, aimed at my conversion. All that I could gather concerning the idea of conversion was, that it was something out of myself, something miraculous, which I might pray for, but do nothing to bring about. I hardly knew that there was a Unitarian Church in the country, so confined was I amidst the influences of another denomination. The idea generally maintained of conversion, in that section of the country, is that it is something exterior to ourselves, momentary, which, when given, will be followed by peace and happiness forever. Is this religion? I believe we must teach our children something very different. We must teach them love to God, and that this love is not shown by the mere *signs* of religion, but *is* religion itself. True, I have heard of good works. I have been instructed in love to God, but these were made secondary things, the proof of having been converted, and not the new state itself. We must teach our children to *be* religious, and not make them believe that they are to be *made* religious by some extraordinary and miraculous influence, with which they have nothing to do. We must teach them to change their own hearts, to make their own souls. Our Savior never exhorted, he *taught*. We must not *explain*, we must *teach* religion. If we would teach them to love Christ, we must describe his character, his example, his perfection, and their young affections will rise towards him, and grow with their growth into true Christian love. We must teach them that God not only *made*, but *makes* the world, that he upholds and guides all things in it. Let us teach them to feel God's continual presence in their souls. Above all, fellow teachers, let us teach them love to God, love to Jesus, and to their fellow men by *ourselves showing the spirit of love*. If we possess this spirit, if we are full of love to God, to Jesus and to the children placed under our instruction, then only may we undertake to fill their hearts with Christian love, then only will our efforts be crowned with success.'

After this interesting address, which was listened to with profound attention, because it was uttered with feeling, the children united in singing the following hymn to the tune of *Sunrise*, the last four lines in each verse being sung as a duett with fine effect.

Sweet is the place of play,
And sweet our daily toys,
But sweeter far the day,
Of Sacred joys.
Then thither go we year by year
And in the Sunday School appear,
And love our class, the church, the Lord,
And God's holy word:
Sweet is the place of play, &c.

There in that happy place,
May we our teachers meet,
To hear their words of grace,
At Jesus' feet.
Oh, who from thence would stray,
Upon the blessed Sabbath day,
From themes so high, from thoughts so pure,
Ever to endure?
There in that happy place, &c.

Hon. Josiah Quincy Jr., spoke to the following effect: 'One passage in the Secretary's Report gave me much pleasure and satisfaction. I refer to the Sabbath School established at our Navy Yard. We are here as men, we are here as Christians, but we are here also as Americans. And we cannot behold the seamen of our navy without feeling a deep interest in their welfare, for by them the glory of our Republic is to be sustained. How is it that our free institutions are to be preserved? All history gives but one answer, that Republics will not endure, whose people are not *virtuous*. Virtue, and virtue alone is the only true foundation on which our freedom must rest. The French did not obtain liberty, because they were not *good* enough to be free. How is our Republic to escape such a fate? I answer, by the moral and religious instruction of the young. Much stress is laid upon the influence of our public schools, and indeed, they have done much to advance our prosperity. But still common schools appeal to the lower motives of our nature. They do not develop the highest and noblest faculties of our being. Their motto is, 'knowledge is power.' The motto of the Sunday School is, 'the fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding.' We must preserve our liberties and our prosperity by the spiritual, moral and religious instruction of our children. Your Secretary has adverted to the vast amount of sin and iniquity which yet prevails in our land. And it will be asked by some, if we expect to stop the progress of these rivers of sin by moral education. 'You might as well try to stop the cataract of Niagara with a bulrush,' say they. But they know little of the power of virtue and goodness to resist sin and evil. I believe the only sure and firm foundation of our political liberty to be the moral and religious instruction of the young. If we would be able to preserve the liberties which our fathers achieved, we must labor at this foundation. And in this way, our Sunday School teachers, by imparting knowledge to the moral and religious natures of our children, do more to sustain the fabric of our Independence, than any others can do. In our Republic, the active Christian is the truest patriot. And the teachers have this comfort, this one consolation to guide them through all trials, that, while they are fitting our children to live under *any* form of government, they are preparing them, and *themselves* also, for the dominion of that potentate, whose government is perfect freedom.

Rev. Mr. Moore, of Quincy, Illinois, rose, he said, to utter a single thought concerning the moral and religious education of the young. As a missionary, he would say, 'that the true missionary Society is the Sunday School. The American Unitarian Association sends forth one or two missionaries to the vast valley of the Mississippi. But the Sunday School sends out annually hundreds and thousands. I will venture to say that not a Sunday School is here represented, which has not sent out, and is not continually sending out missionaries to the far off valley. If we consider the influence exerted by the young men who go forth from our Parishes and our Sunday Schools to the West, we shall then see the importance of the institution. Take an example. A young man in that section of the country is surrounded with great dangers and temptations, and what will become of him who is destitute of the principles inculcated in the Sunday School? What influence will he exert in the sphere in which he moves, unless he have the religious spirit? I need not say that he will exert a blighting influence. But let us, on the contrary, observe that young man who was educated in the Sunday School. Full of the faith and hopes of the Gospel, what a blessed, what a purifying influence will be spread all around him! If any teachers feel that they wish encouragement, I would tell them that if the pupils under their charge do not go to that region, they will go somewhere, and wherever they are, they will still be Christ's true missionaries. On them depend the hopes of our country, and as long as any teacher utters the daily prayer, 'thy kingdom come,' let him not relax his efforts in the glorious cause.'

Rev. Mr. Harrington, of Providence, then addressed the meeting as follows: 'There was one sentence in the Report which struck me with peculiar force, and I shall come to that very soon. As we look upon the faces which crowd around us, what thoughts come into our minds of the future, when we shall be in our graves! Whence shall come our future legislators? From among our children! Whence shall be obtained the future tenants of our poor houses, whence shall come the prisoners in the cells of our States Prisons? Alas! from among our children! Under these solemn thoughts of what remains to be done for the young, I often think whether it would not be better to call in our attention from all other philanthropic movements of the day, and concentrate every effort upon our children; whether it would not give a higher, purer tone to society, and realize the consummation of our most glorious hopes. How can we act on the child? And now I come to that sentence in the Report to which I at first alluded; 'we cannot communicate to others what we do not feel ourselves.' We cannot save the souls of *others*, unless *our own* souls are in a condition to be saved. We cannot save a soul, until we feel the value of the soul, until we understand its immortal destiny, and connection with God and man. Fellow teachers, let us always pray that we may possess true faith, true love, and true conversion, and the blessing of God will rest on our efforts. We shall then produce an effect on our children, and shall have the solemn satisfaction of being instrumental in some measure in this great work.'

These remarks, to which we are unable to do justice, came from the heart of the speaker, and we trust produced a deep impression on the hearts of the teachers. The following original hymn was then sung to the tune of *In the Cottage*, by two distinct choirs.

FIRST CHOIR.

Brothers, sisters, have you heard
Th' invitation of our Lord,
Calling children to his arms,
Blessing them with angel charms.
Jesus said, in words benign,
Come, and let the Lambs be mine;
I will feed them from above,
With the food of heavenly love.

SECOND CHOIR.

Yes, we 've heard the heavenly voice,
Making our glad hearts rejoice:
O, how gracious and how kind
Jesus is, a child to mind.
We will come at his request,
And partake the rich repast;
Thus be blest with joy and love
From the holy fount above.

TOGETHER.

Then, united, let us raise
Songs of gratitude and praise;
And triumphantly arise
To our home above the skies;
O, how happy children are,
Who the bliss of saints can share.
Upward, upward let us soar,
Heaven our home forevermore.

Rev. Mr. Briggs, of Plymouth, addressed a word of encouragement, to the teachers. 'The teacher he said, feels always something of hope, and something of despondency, as he looks upon the class around him. He feels some hope that he may kindle the spirit of Christian love in the youthful minds before him, and he feels despondency, as he works with earnest purpose, and does not see the results which he desires to accomplish. The very idea of the Sunday School, and of the office of the teacher, is noble enough to kindle the enthusiasm of every heart, and despair should never overcome him. We read that Jesus went down to the baptism, and was buried in the waters of the Jordan. His soul was buried in devotion to the sublime work he was about to commence. The baptism first came, and then, the *temptation*. But in the true spirit of the baptism, Christ met and overcame the temptation. Just so it is with the feelings and hopes of the Sunday School teacher. Let him lead his children down to the baptism, and then give them strength to go on and resist the temptation. Let him stand true and firm all the time, true to the spirit and example of Christ. His object is noble enough, if he does any thing for its fulfilment, though there comes often the feeling, that he does not accomplish all that he desires, and does not behold the results which he wishes to see. I too was struck forcibly by that sentence to which allusion has been already made. 'The teacher cannot communicate what he does not feel.' That sentence embodies a grand central truth. Let him possess the true spirit of Christ, and he will accomplish all that he seeks. Let this spirit grow up, fellow teachers, in your own hearts and then you may speak with power and effect. All the virtue of your efforts consists in faith which believes, and because it believes, speaks, and speaks with power. Reflect upon the nobleness of your work, let the spirit of religion be kindled within your own hearts, and then you will have a feeling which will support you in all trial and discouragement. This feeling will nerve you to go on, though you never see the results you are seeking. This spirit works with a feeling that 'a thousand years are as one day,' working as if the whole were to be accomplished tomorrow, and willing to die in the cause, though it never sees the fulfilment of its aim. With this spirit, which rises above all distrust and doubts, go on and persevere. Remember that the word of God is never spoken in vain, but bye and bye will bring forth fruit abundantly.

Rev. Samuel D. Robbins, of Chelsea, addressed the children in a few touching and impressive remarks, which, we trust, will never be forgotten by them. 'I would speak to you, said he,' 'as a parent to his child, and I would raise in your hearts new hope, new faith and love. One great feature of Unitarian Christianity, is its belief that Christianity was introduced to the world by a child. On a still and starry night, there went up from the hill-sides of Jerusalem, the cry, 'a child is born.' The voice of Jesus brought life and immortality to light. I would have you remember, that God has given you power to manifest the same love which Christ manifested for the world. I wish you, in this age of doubting and dispute, of forms and ceremonies, to have profound religion, to possess the spirit of God, and look to the imitation of Jesus for hope and salvation. I would have you go with him to Bethlehem and Cana, and behold him 'subject to his parents.' As my brother has said, I would have you go with him to the baptism and the tempation. I would have you follow him to the scene of transfiguration, and likewise to the mountain of prayer, and the Garden of Gethsemane. Behold him at Calvary, upon the cross, and remember that crosses must come to you, and you will need the same faith to support you. If you would become true Christians, you must manifest the spirit of Christ in your life and conduct. You must live as he lived. Seek to raise your thoughts to heaven, remember that though your bodies go down to the narrow grave, and the new sepulchre hewn out of the rock covers you, God has placed within you a power which will burst the bands of death, and you can imitate your Savior by your resurrection and ascension. I pray you to cling to the eternal words of life, to draw daily from the deep fountains of God's Holy Word, and remember and be assured that his comforting spirit will give you life.'

After Mr. R. had concluded, Hon. Stephen C. Phillips announced, in a brief and solemn manner, the information which had been this evening received, of the death of Wm. P. Rice, of Cincinnati, one of the Vice Presidents of the Society. 'We have listened,' said he, 'to the voices of the living; let us now listen to the voice of the departed dead. To mention the name of one in this assembly whom so many remember with love, is enough for all the purposes of eulogy. But as an officer in this Society, and for the instruction of those who knew him not, I must say a few words. Twenty years have elapsed since the benevolent enterprise was projected by the young men of our denomination, of opening a Sunday School, in the northern extremity of this city, for the indiscriminate admission of poor and neglected children. This project was formed by young men engaged in active business, and was attended with complete success, and there was laid the foundation of our Unitarian Sunday Schools, as they are now organized. William P. Rice was the first Superintendent of this retired and unpretending Sunday School, and his valuable services will never be forgotten by those who were his associates in the philanthropic work. Ten or twelve years ago, he left this city to live in Cincinnati. He never returned, but he carried with him there the heart and the soul of the Sunday School teacher. The usefulness which he commenced here, he continued there with increasing lustre and effect. And he is gone! He is gone from his labors on earth to his reward in Heaven. Let us avail ourselves of his usefulness, and let us learn a lesson from this event. Let me submit to you, my friends, whether any address to the intellect or the heart, in moral sublimity, or in the nature and extent of its influence, can be compared with one moment's reflection upon the destiny of the Sunday School teacher in another world.'

After these impressive remarks, which affected those who heard them, more than they can those who read our imperfect abstract, the children united their sweet voices for the last time in singing the appropriate closing hymn.

Good night! good night, to speech and song.
Good night! for time is fleeting,—
May Memory's voice remind us long
Of this our happy meeting,
And may you wake, with bosoms light,
Unclouded by a sorrow,
From dreams of all you love, to-night,
To pleasant hours tomorrow,
And for a theme,
May every dream
From Hope her rainbow borrow.
Good night! to all a kind Good night.

Good night! good night! we humbly pray,
To heaven our hearts addressing,
Our every thought and act to-day,
May meet his holy blessing,
Pure as the dew unseen ascends,
In morning's sunny hour,
Pure as the spotless lily bends
To heaven her vestal flower,
So purely there,
Oh, let our prayer
Rise to the same good Power.
Good night! to all a kind good night.

Such is only a brief and imperfect abstract of the addresses made on this interesting occasion. We have endeavored, however, to give the *spirit*, where we could not remember the *letter* of the remarks. And if any teacher, distant in the country, shall take the same pleasure in reading, as we did in hearing them, and shall imbibe any of the spirit in which they were uttered, we shall be fully repaid for our labor.

But we cannot conclude, without remarking upon the beneficial tendency and results of this Anniversary of the Sunday School Society. It must have exerted a beneficial influence upon pastors, teachers, parents, children, and all friends of the Sunday School. The pastors must take pleasure in beholding the lambs of their flock under the care of devoted teachers. The teachers must enjoy holy satisfaction in learning of the efforts and sympathy of their brethren in the city, in the country and in the world. What parent could listen to the Report of the Secretary, giving such a glowing account of the success and usefulness of the Sunday School, without having all his sympathies enlisted in the holy cause? What teacher could hear the earnest words of those who addressed the meeting, without feeling his heart 'burn within him,' and without being encouraged to go on in his efforts? Who that has met with success, but was stimulated to higher exertions? Who that has experienced seasons of discouragement and almost despair, but was animated on that evening to renew and redouble his energy, and resolved to plant the seed in faith, and look to God for 'the increase?' Who could look around upon the children above him, and observe their happy faces, without being deeply impressed with the responsibility of his office? Who could learn of the death of a respected and useful brother, a pioneer in the cause, without sincerely reflecting upon his own destiny in another world, and resolving to fit himself for the Sunday School of Heaven? Who could leave the meeting on that occasion, without resolving to go to his pupils, and teach them to be religious, by becoming religious *himself*? We could not resist the influences of these feelings. A kind of spiritual magnetism pervaded the whole assembly and affected all. When we entered the church, we recollected the last Anniversary of the Society, and hoped that this might prove as interesting as that. And our hopes were not disappointed, our anticipations were more than realized. We heard the voice of supplication and prayer from the venerable patriarch, we heard the gratifying account of the last campaign in the holy cause, we listened to the voice of sympathy and encouragement from pastors and brother teachers, we were cheered by the sweet harmony of happy children, and we could not suppress an emotion of gratitude to God for the bright prospect set before us; we could not but unite in the prayer that we might be successful in training up these young immortals for immortality. We have often been filled with hope, and we have often been almost overcome with despair. But when we attend such a meeting as this, and learn that we are not *alone* in our efforts, that others also have their seasons of hope and despair, then we feel encouraged to go on and persevere. We were called to reflect upon the duties of a Sunday School teacher, the kind of instruction which he should impart, the spirit which he should possess, the nobleness of his object, the importance of the Sabbath School as the true missionary society, the only sure foundation of our country's prosperity, and lastly, by the remarks of our President, the destiny of the Sunday School teacher in another world. Here was afforded abundant material for meditation and study through life, and we doubt not that an abiding impression was made upon the mind of every teacher present. We trust that the influence of this Anniversary will be observed in all the Sabbath Schools which were there represented.

We must allude again to the musical part of the services, which was under the direction of Mr. Amos Baker, and was one of the most interesting features of the occasion. Who could listen to the sweet strains coming from almost infant lips, without feeling that they came from earnest, simple, loving hearts? Who could hear those young and happy boys and girls, without praying that they might be trained up in the way of Heaven, there to join the angelic choir, and behold their Savior, who loved little children? Who could reflect one moment, without resolving himself to 'love little children,' and to trust in God for strength and support in all his trials and difficulties as a teacher? The children listened with deep attention to the words addressed to them, and we trust that they left a deep impression upon their hearts. And we doubt not that all, pastors, teachers, parents and children will ever treasure in their memories, the sanctifying influences of this interesting and holy occasion.

A TEACHER.

For the Register and Observer.

LETTER IV.

Dear Sir,—Having considered, to some extent, the attributes of Beings, as constituting claims to infinity, and finding that the Bible reveals but one whose attributes are infinite, and who, consequently, is alone Jehovah; I shall now attempt some examination of Titles, and see if from this source we find Jehovah to be a plurality. But I wish first to observe, that in the consideration of attributes I have presumed that Christ, the prophets and apostles, were the safest authority I could consult; and that I shall rely upon them in regard to the application of titles, rather than modern teachers.

Concerning titles, we notice, if they prove two or more beings to be one and the same, or equal beings it must be by having precisely the same titles and not one more, nor one less, because this would be proving too much or too little; for a difference in beings, however little, cannot leave them equal.

If we vary our rule from this and allow different titles, or parts of titles, to prove the sameness of beings, we shall open the doors for as many deities as heathenism could have ever wished. Furthermore, in our estimation of titles, we must consider whether they are conferred on the ground of eternal attributes, or, for some moral action done or to be done. We are told that the Father, Son and Holy Ghost are revealed to us as objects of worship, having the same attributes, being equal to each other, and having the same titles. Well, suppose they are so revealed, (but I cannot find that the *Bible* does reveal this) does it follow that a name applied to one being has the same meaning as when applied to another? If so, we really may make short work of it: but if not, it is a consideration not to be disregarded. Have the Father, Son and Holy Ghost precisely the same and an equal number of titles? If not, must not the different titles, if they prove anything, prove that they must be, if not different, at least, unequal beings? Is the Father anywhere styled the son of man, the Messiah, the Christ, or Immanuel? Is the Holy Ghost designated by these titles, or called the Father or Jehovah? I cannot understand how beings are equalized by titles unless they have an exact *equality* of Titles; or unless I know the exact quantity of every title so as to reduce them to an equation, that is, to tell how many such names, as Messiah, Immanuel, &c., would be just equal to I AM. The fact is, if a man is really to make an argument of this kind, he needs some system about it. For myself, I consider the inequality of the titles of the beings under consideration decided proof of the inequality of the being themselves, or else they prove nothing. If the same Title be ascribed in some instances to two or more of them, or to other beings, I think it safe to estimate that title according to the revealed rank or office of the being to which it is applied. Therefore when I find Creator applied to the Father, I take it in the sense of infinite. But if Christ be called Creator, I am compelled to take it in a limited sense, from the fact that the Bible reveals him as another and dependent being.

Isa. xliii., 15, the Creator of Israel, your King. Israel may mean redemption, or regeneration, which is equivalent to creating all things new. If it is said that, 'by him was every thing made that is made,' we must remember, that *by* an agent, the Father can do work, which that agent could not do *of* himself. And Christ confirms this philosophy concerning his own agency, by frequently asserting, 'I can *of* mine own self do nothing.' We must also remember, that the phrase, 'all things,' sometimes implies only what belongs to a being's own sphere. As, Elias must first come and restore *all things;* not so, however, as to supercede the necessity of Christ's coming to seek and save that which was lost.

1 Cor. iii., 21, For all things are yours; —22, All are yours. This, doubtless, must relate to those things only which were es-

sential to their soul's welfare: so that the phrase, 'all things,' may have a widely different meaning, applied to the Father, Christ, Elias, and the disciples of Paul. From these considerations I am inclined to the belief that so far as Christ may be said to be the Creator, it is only in regard to such moral changes as were, and were to be accomplished by his agency.

In the next place we will consider the title Father. Jehovah is styled the eternal Father of all; Christ is prophetically called the everlasting Father; Abraham the father of the faithful, and Paul speaks of having begotten some in the faith, which implies that he is a father. I will here observe that the word everlasting, implies that which has a beginning, and is to have no end, so that the idea is different from *eternal*. If Abraham then be the father of the faithful, why not everlasting father. if so be the faithful inherit everlasting life? It appears to me plain that the word 'father,' in the above examples, must have different meanings; and that the same argument which would prove two, must prove as many meanings as different beings to which it is applied.

Next, we observe the title, God. Christ teaches the Jews, that it is written in their law, 'I said ye are Gods, and that the scriptures could not be broken.' (see St. John, x., 34, 35.) I suppose St. Paul considered it established that there were lords many and gods many, and yet he tells us, that whether they be in heaven, or in earth, to us there is but one God. (See 1 Cor. viii. 1—7.) And what did Paul intend to teach in this place? Was it, that, all who are called Gods are the same, equal and make together but one God? Or does he mean that of them all, only one is really and truly God? If one or the other of these is not his doctrine, it is difficult to know what it is. He does not mention any number of them, which makes the God. He describes two offices and assigns one being to each; but if we should construe these offices as one, and these beings as one, we could not make a Trinity, for there are but two.

It appears to my mind plain that Paul intended to teach that but one was truly the infinite, supreme, eternal Jehovah. According to history we cannot doubt that mankind have always been prone to worship a plurality of Deities: but it seems to be one of the most constant burdens of the Old Testament to correct this error; to convince them, that the Lord our God, (not the *Lords* or *Gods*,) is one Lord. Deut. vi., 4. Some people seem almost offended, because I cannot recognize the doctrine of the Trinity in this text; but when I consider the time it was written, the circumstance and character of the people to whom it was addressed, the requirements of the decalogue which immediately precedes it, and that the context has immediate reference to these commandments, and *special* reference to the first and second. I should no more think of a Trinity in it, than I should of a Non-entity. All I can make of it is a plain declaration that one being only is God, and that idolatry was error. This, I feel is the doctrine of the Old Testament, and the New makes no effort, nor discovers any design to change this idea of Unity; but it confirms it by declaring that the Father is the God of the Savior, that he is over all.

If Christ then be God it must be in a limited sense: and this sense he illustrated, in his defence against the charge of of blasphemy.

I am told that Christ is called *Jehovah: but the proof adduced looks meanly diminutive.* It is said that the name 'I Am,' (Ex. iii, 14.) is equivalent to the original meaning of Jehovah. Hence it is asserted, that if Christ is called I AM, it is the same as Jehovah. I assent; and am referred to St. John viii., 58, and read, 'Before Abraham was I am,' but it does not look to me like, 'I Am hath sent me.' Suppose we should read, 'Before Abraham, was Jehovah.' What kind of sentence, or sense would it make? Where are the laws of language? where the rules of composition? where the common directions for the use of capitals, that men think of picking up a little 'I am,' to the complete destruction of the sentence and palming it off for a title of Deity? Paul says, 1 Cor. xv. 10, 'But by the grace of God I am what I am.' I really believe that Paul's repeated 'I am,' has as much of Jehovah in it as any other 'I am,' in the whole Bible, that is not printed in capital letters. I could hardly have believed, if I had not seen and heard it, that any man could have stooped to so small an argument to support an *infinite* theory. Yours, &c.

CHRISTIAN REGISTER.

BOSTON, JUNE 10, 1843.

PRISON DISCIPLINE SOCIETY.

Among the various enterprises of Christian benevolence, that ask our aid, among the various associations for Christian effort and co-operation that held their anniversaries in this city last week, we know of none more truly Christian in its object and modes of operation, none more worthy of the sympathy and encouragement of every benevolent heart and liberal hand, than the Prison Discipline Society. We might add also that we know of none that has done more good, or whose results are more cheering and satisfactory. Ah, how long have the prisoner and the criminal been considered almost without the pale of humanity, unworthy of benevolent regard, or at least beyond the reach of benevolent effort. Punishment for the past, restraint for the future—these have been the only ideas attached to this unfortunate class of our fellow beings, the only ends which governments and communities have aimed to attain. The Prison Discipline Society would not interfere with these. It would not slacken the reins of justice, nor undermine the power of the laws, nor avert the punishment due to crime, nor remove the restraint that may rightfully be imposed upon evil-doers, whose bad passions prompt them to injure the persons or property of others. It would aid in the accomplishment of these objects, by looking above and beyond them at a higher and nobler object. It would regard the prisoner and the criminal not simply as a man to be punished and restrained, but as a creature of God, a moral and accountable being to be enlightened, instructed, reformed, sanctified, saved. For the accomplishment of this purpose, it would use every physical and moral means consistent with the ends of justice and the secure restraint of the prisoner. It would introduce order, cleanliness, pure air and the fair light of heaven into prisons; it would introduce every form and means of physical purity as an instrument and aid to that moral purity and regeneration, of which it would make them schools. It would introduce religious instruction and influences. It would have jailers and the keepers of prisons religious men, men imbued with a Christian spirit, established in a Christian character, that they may not be simply agents of society in restraining, but agents of God and sesvants of Christ in doing good to those under their care. It would introduce that grand principle, at once conservative, reforming and regenerating, the principle of Christian love, it would introduce this into prisons, into their construction, regulation and management, into the hearts of those who superintend them, and if possible, into the hearts of those who are confined in them. It short it would make the prison, so far as it can be made consistently with its essential character of a prison, a *Christian home*, where, while a firm parental authority is exercised, a kind parental influence shall be exerted, and all that Christian faith and love can do, be done to soften the hard heart, to quicken the seared conscience, to roll away the stone from the door of the sepulchre where lie buried the higher faculties and aspirations of the soul, and let in the light of divine truth, the influences of prayer, Christian sympathy, instruction and encouragement, so that he who was imprisoned a servant of sin may go forth a freeman in Christ Jesus. Surely this is a Christian object, and if there be any truth in the twenty seventh chapter of Matthew, they who aid in it, shall not fail of their reward in heaven. 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me' will our Savior say to them.

The Prison Discipline Society held its Annual Meeting on Tuesday, May 31st, at Park Street Church. The Rev. Mr. Wayland, of Saratoga, N. Y., presided. Prayer was offered by the Rev. Mr. Fowler, of Westfield. The Annual Report of the Managers was read by the Secretary, Mr. Louis Dwight, whose persevering labors, thorough investigations, and earnest zeal in this cause, entitle him to the respect and gratitude of every Christian heart. We know not when we have been so much interested, nay, we may say moved and affected as we were by this Report, and the earnest extemporary remarks, by way of enforcement and illustration, which Mr. Dwight occasionally addressed to the audience. Did our columns permit we should like to lay before our readers a detailed account of the Report, confident as we are that it would gratify and instruct them. We must content ourselves with briefly enumerating the topics treated of. 1st. Lunatic Asylums, a subject, which has become incidentally connected with Prison Discipline, from the circumstance that so many of the proper patients of these institutions have been found confined in jails and penitentiaries. 2d, Houses of Reformation for Juvenile Offenders, under which head, was presented an interesting account of the institution at South Boston for this purpose under the superintendence of Mr. W. R. Lincoln. 3d, County prissons, of which Hartford and Norwich in Connecticut, were said to have the best, and Boston the worst in the country. The jail in Leverett st., was spoken of, and we believe very deservedly, as a nuisance and a disgrace. 4th, and last, State Prisons. The valuable character of the Annual Reports and documents relating to these institutions, the inquiries made for them, and the importance attached to them in Europe were spoken of, and the most remarkable changes and improvements that have been made in State Prisons in the various States of the Union were presented. The last part of the Report was occupied with a very thorough examination of the Pennsylvanian system of *absolute* solitary confinement. Of this system, the Report was severely, but justly we think, condemnatory. Mr. Dwight showed, successfully we thought, that it has entirely failed to answer the designs and expectations of his friends. 1st, It cannot dispense with labor as it first proposed and promised to do. 2d, It cannot and does not prevent communications between the prisoners. 3d, It cannot dispense with severe punishments for misdemeanors,—these have to be inflicted. 4th, It does not deter from crime and prevent recommitments. 5th, It is not beneficial to health, as in 1833, the Report of the Physician stated it would be, but the contrary. From 1837 to 1841, the average mortality in the Eastern Penitentiary was five per cent, while in prisons on the Auburn plan during the same period it was only two per cent. 6th, It was contended that this mode of confinement would not be prejudicial to the mind. Official documents prove the contrary. The Physicians Reports for five years from 1837 to 1841, show *ninety* cases of derangement among an average number of 393 prisoners. 7th, It was said that it would sustain itself, probably become a source of revenue. Facts deny this, and show that during the years 1838 and 1839, more than fifty thousand dollars were paid from the State Treasury to the Eastern Penitentiary, while the prisons upon the Auburn plan, have been productive, five of these prisons, viz., the Auburn, Weathersfield, Sing Sing, Charlestown, and Columbus prisons, having earned since 1827, over and above all expenses, including salaries of officers, $438,245,22. 8th, It was said the system would prove so beneficial that it would extend and fill the world. It has not extended. In 1826 there were but three prisons on the Pennsylvania plan. Since 1838 but one State in the Union has adopted this system, viz., Rhode Island, and there the system has already been abandoned in consideration of its fatal effect upon the mind, six out of thirty seven prisoners having become deranged. While the Auburn plan, that of solitary confinement at night and *labor in shops by day*, has been continually extending. We believe Mr. Dwight established conclusively every one of these positions, and some two or three of them are sufficicent of themselves to condemn the system of solitary confinement night and day. We look forward with much interest to the publication of this Report, as one of the most able and interesting we have had upon this important subject.

VIEWS OF THE LATE DR. CHANNING.

The question very often comes to our minds, is it worth our while ever to undertake to correct a misrepresentation of our views or opinions when made by any one *who knows better than to commit the error?* Unable to come to any decision on this question which shall embrace all castes, we notice perhaps one such instance out of ten that may come under our eye. We copy the following from the New York Evangelist.

LECTURES ON UNITARIANISM.—Rev. Hubbard Winslow, pastor of the Bowdoin street church, has just completed a course of Tuesday Evening Lectures, in which he has aimed to illustrate the difference between Orthodox and Unitarian sentiments. His lectures have been well attended, and some of his illustrations and appeals have been peculiarly vigorous and effective. In his lecture on the 16th inst. Mr Winslow alluded very solemnly to the case of Rev. Dr. Channing, making use of the expressions which he used in the last weeks of his life in a letter written to a friend abroad, and in an address delivered in Berkshire county. In these expressions he disclaims any zeal for Unitarianism, and uses language which can hardly consist with any other than an orthodox interpretation. It is truly affecting to behold a powerful mind like his thus groping in darkness, although groping towards the light, after having spent a life in study, and having been the champion of Unitarian sentiments so long.

We think that Unitarianism evidently feels the force of evangelical truth, and that its defenders are satisfied that it cannot compete with the Orthodox views, in moving men towards heaven. The attempts now made to invest it with a more orthodox phraseology, and to infuse into it more active religious zeal, render it important that the orthodox clergy in its neighborhood should hold up the essential points of their faith in the most discriminating manner, so that every one can see how wide and fatal is the difference.

As respects what is said concerning the late Dr. Channing, we commend Mr. Winslow who is said to have made this 'very solemn allusion'—the good faith of which it requires all our charity to admit,—to the perusal of the following editorial remarks from the 'Vermont Chronicle,' a Calvinistic paper.

VIEWS OF THE LATE DR. CHANNING.—The article relating to Dr. Channing which appeared in our last should have been credited to the Baptist Advocate. We thought, when we first saw it, of adding a remark or two, and may as well do it now. We do not ourselves regard the language quoted from Dr. C.'s letter, as indicating any decided change in his views or position. It was always a part of his nature to stand alone as much as possible; and he always appeared desirous not to be identified with the Unitarians as a denomination in any such way as to keep out of sight his own religious and theological individuality. He had a remarkable sensitiveness on that subject, which increased with increasing years. If he loved to have disciples, he did not like, as it always seemed to us, to have them come too near or follow too closely. It was not without hesitation and reluctance that he gave his countenance to the American Unitarian Association; when he appeared as a writer against slavery he declined all connexion with Anti-Slavery Societies. It was this disposition to keep aloof, to walk in his own path, and to avoid all responsible connexion with those who might call themselves by the same name, that 'increased more and more.' It was thus that he became 'more detached from a denomination.' He was 'little of a Unitarian' in his latter days, as we understand his language, not in that his own views on the doctrine of the Trinity and on the character of Christ were at all changed, but in that the Unitarian views that he held on those points did not occupy his thoughts or his affections so much, and he was more absorbed in the contemplation of other truths and of human relationships. With 'the system of Priestly and Belsham' he never had much sympathy, either in theology or philosophy; they were humanitarians and fatalists; he, a transcendentalist, and a believer in the supernatural nature of Christ; he regarded their system as cold, and lacking the qualities that the heart needs.

We also understand the extract as indicating a decreasing regard for positive theological doctrines; and an increasing attention to what he regarded as spiritual in religion.

How far, if at all, this decrease of regard for dogmatic Theology and increase of regard for what he deemed the spiritual, may have resulted from a want of confidence (of which he may not himself have been conscious,) in positive and well defined doctrines, it is impossible to say; and consequently we cannot judge how much truth there may be in the Advocate's remarks. Thus far, however, we think them entirely unwarranted, viz., so far as they imply, on the part of Dr. Channing, any conscious distrust, at the close of life, of 'the tenets he had held and taught.' There is no evidence that we know of, in the letter quoted, or elsewhere, that there was in him any change of views in regard to the contents of the collection of his works that was published in 1841, under his own supervision.

The commentary of the Editor of the Evangelist presents only his view of a matter on which we should widely differ. Gladly would we submit it to the arbitration of any disinterested persons to decide, whether the greater influence had been exerted by Calvinism upon Unitarianism—or by Unitarianism upon Calvinism. Two of the most glorious triumphs which Unitarianism has won, have been, the one, the resisting that wide spread infidelity which Calvinism always has caused, by preaching the most unchristian dogmas which make two unbelievers for each one convert, the other, the softening the hideous features of Calvinism, and bringing its measures under the guidance of humane feelings, good sense, and true piety. Thus it happens that very many excellent men now enrolled in Calvinistic Churches, stand precisely where many of the Unitarians did at the time of the rupture. Orthodoxy never can be what it once was in New England. If it could not keep the influence which it once possessed, we may be sure it never will regain it. Excitement is now the great element of what remains to it of life. Each ordaining Council which it assembles, calls out the variances of doctrinal belief among its members, and displays the struggles of Christian hearts to reconcile the creed with the Bible. We are abundantly satisfied with this state of things, if our Calvinistic brethren are. We love and esteem some of them too well to mortify them with any reflections upon the difficulties of their position. The leaven of Unitarianism now working in the Calvinistic Churches, is one of the most remarkable signs of our age. To watch its operation—though for some good reasons—we may not print all we know about it, is an interesting employment which occupies much of our time and thoughts.

For the Register and Observer.

UNITARIAN SOCIETY AT ROCHESTER, N. Y.

Something I wish to say through your paper to our religious public; I know they have been very often called upon of late, but never precisely in this form; and I feel that to offer our friends another opportunity of doing good is no ungracious task.

The Society at Rochester, N. Y., is anxious to obtain books for a Church-library, to be kept like that in the Church of the Messiah, and distributed on Sundays. They have already made a great effort in erecting their beautiful Church and paying for it; and the surrounding community have expressed the friendliest feelings by attending the Sunday evening service in great numbers, making us regret the house is not larger. But, in this neighborhood our views are strange and little understood: nay, in the society itself, are many who know nothing more of us than three months' hearing of the word.

Now, this Church in the wilderness desires to secure the highest efficiency to the services of the anctuary, by following thus with the silent but ceaseless ministry of the printed page—thus to explain, illustrate, enforce, establish, apply whatever has dropped as the dew of heaven upon the waiting ear.

This they cannot do, as they would, of themselves. They feel indebted for the timely and generous aid which has enabled them to do what they have done; they only regret that aid was not greater to have stimulated them to still great exertion; and that they themselves had not sufficient faith in the attractiveness of our views to venture more for the Ark of the Lord. But, having gone to the extent of their means, they are not able in this their infancy, when books can do most good, to assume the whole burden of establishing a parish library. The wish to have the *basis* furnished by those who are interested in the extension and establishment of this faith, they will take care it shall grow by as large an annual subscription as possible; their present Pastor, so long as providence shall continue him in a field of labor he has not sought but could not refuse, will hold himself personally responsible for their safe preservation. Only, let such books as are sent be worth receiving; we want no pamphlets, or unbound magazines of uncertain age; we want not that a heated imagination should convert what is dross in Boston to fine gold at Rochester, or that old and decayed lumber should be thrown over our blooming garden, full of tender plants and flowers of sweetest fragrance. Give us what you value, and we will value it; spare us what has done its work in this neighborhood, yet has work in it, and with God's blessing, our children, and children's children shall remember your generosity in grateful hearts and well-taught souls.

And now, as to the want of such books: for I must write in haste if at all. My acquaintance with Rochester is not of long date enough to authorise me to speak very positively. My impression is, that none of our books are much known there except Livermore's Commentary and the Christian Layman. These, with one copy of Buckminster's Sermons, one of Furness' Four Gospels, and one set of the Miscellany and Examiner, were all of which I could hear. But, every one lamented their destitution and appeared to hunger and thirst after a supply. Our standard works, Channing, Dewey, Ware, I cannot pause to name them all, are at least generally unkown. One person, who professed an eager desire to read Dr. Channing, did not know he had ever written anything on Unitarian Doctrine! and this person was a highly educated teacher.

Now, I assert without fear of contradiction, that there is no place at present open, where so much good can be done by the circulation of good books—where so many are lifting up imploring hands and praying hearts for more light on God's word. Rochester itself contains nearly 25,000 inhabitants, and is rapidly growing: it is upon one of the greatest lines of travel in the world; and, of course, every family in it is visited occasionally by strangers to our views, whose notice a book might attract, and whose mind might be relieved in even a few hours of much error and darkness. Embosomed in a rich country, possessed already of an extensive Canada trade, endowed by nature with almost inexhaustible water-privileges, the future as well as the present greatness of the place demand our regard and appeals to our Christian enterprise.

There is always a time for successful effort: and I believe, every one who has visited the place agrees, that the accepted time for Rochester has now come. If we neglect this, if we hearken with only a dull ear to this cry of needy souls, how much of mental darkness, how many misguided hearts and deformed lives may rise up our accusers in the Great Day! But, should this appeal be kindly received, should every minister and layman see if there is not something sleeping on his shelves which might lie as a live coal upon another altar—might enlighten a clouded mind, or revive a buried affection, or renew a worldly life—then, in future years, this new fountain shall send forth of her abundance to the parched-up soil, shall return for a blessed rain-drop a refreshing shower, shall send far and wide river-waters refreshing and rejoicing as they flow'

Any books designed for Rochester may be left with Mr. Bangs, 15 Long Wharf, or at the office of Mr. Cotton, 13 Tremont Row. F. W. H.

P. S. One of the Churches in this city has already sent a box of books for our use: but I suppose chiefly for the Sunday School.

For the Register and Observer.

LESSONS TAUGHT BY THE SEASON OF FLOWERS.

'THE WINTER IS PAST' 'THE FLOWERS APPEAR ON THE EARTH.' SOLOMON ii. 11, 12. A SERMON PREACHED BY REV. S. BARRETT, SUNDAY MORNING, JUNE 4, 1843.

1st, Gladness. The ice has let go its hold upon the streams. Forests, meadows, insects and animals, all show new life and call on man to be glad and grateful. At such season it would seem that no heart could be silent and that none should be sad.

2d, Invariableness of the Creator. The same Almighty arm which has supported us in by-gone years supports us now. The same kindly ear which then listened to our prayers is open to hear and answer now.

3d, Power. When winter which has shrouded the earth in seeming death has passed away, and the whole earth is bursting into new life and beauty, these changes give to nature a voice which speaks of the mighty power of her Author.

4th, Wisdom. This quality is conspicuous on every side. It it inscribed on every plant and flower. Not to distract attention by multiplicity of examples, allow a single one to suffice. The change of temperature from cold to warm is *gradual*. The sun changes from his lower to his higher course by *little and little*. Winter passes away and the 'season of flowers' comes on *by degrees*. All is gradual and all seems *wisely* adapted and accommodated to the convenience of man.

5th, Goodness. The days of the present season are days of happiness, of joy. The debilitated may taste the sweetness of the vernal air, and all may feel that it is good and happy to go abroad.

6th, Dependence. The tender herb and timid blosom speak to us of dependence. All yet is promise and expectation, and all *depends* on the continuous mildness of the season. A slight change in the temperature and all this growth will be checked—hope blasted—beauty destroyed. If God withhold the sunshine or the rain the hope of the husbandman is vain.

7th, By the passing season the young are reminded that with them it is the spring-time of life—the time to sow in their minds and characters the seeds of knowledge and virtue.

8th, And to parents there comes a voice of warning to guard this fruit, (their offspring,) from exposure and plunder.

9th, Diligent exertion. All nature is active and man should feel ashamed to be slothful. The plants and flowers aspire to the luminary which gives them light and heat, and so should man also to the Son of Righteousness, which is ever shining upon their souls with healing in his beams.

10th, Reproach for selfishness. Nature teaches lessons of mutual subserviency. Nothing is insulated—nothing is for itself. The sun shines not for himself but to warm beings into life. The clouds receive vapors but to send them again in showers to refresh the earth. The earth receives the moisture not for herself but to impart it to plants; and the plants sustain animals and animals minister to the wants and convenience of man.

11th, But the most interesting lesson remains to be mentioned—the lesson of another life. The bereaved mourner finds in the outward events of the present season grateful assurances of another life. Assurances which are not fanciful, presumptuous nor unphilosophical. And though the skeptic may deride yet when we find an Apostle seizing on the analogy and declaring with these very changes clearly in mind that what is 'sown in weakness' will be 'raised in power' the assurance seems not groundless, the idea not imaginary. A. C.

AMERICAN BIBLE SOCIETY.

At the Annual Meeting of this Society, held in N. Y., on the 11th of May, Hon. John Cotton Smith, the venerable President of the Society not being able, on account of infirm health, to preside, transmitted the following Address, which was read by Dr. Milnor, Chairman of the Anniversary Committee.

MY RESPECTED FRIENDS:—I had hoped for the pleasure of joining you in the celebration of our twenty-seventh anniversary; but denied by a righteous Providence the privilege of a personal interview, I have presumed that a brief communication may not be unacceptable.

It is with peculiar satisfaction that I unite with you in a thankful acknowledgment of Divine blessing on the transactions of the Board of Managers during a year of unusual pecuniary embarrassment; also in warmly commending the active co-operation of many of our Auxiliaries, the unwearied diligence and faithfulness of the Secretaries, Treasurer, and Agents of the Society, and, notwithstanding the pressure of the times, the generous manner in which the judicious and salutary measures of the Board have been sustained by our fellow-citizens at large, who seem more and more impressed with the infinite importance of the enterprise in which we are engaged. Although the operations of the Board will be disclosed in their Report, suffer me to point your attention to a few particulars.

The Managers have wisely authorized a liberal distribution of the Holy Scriptures in the Wisconsin and Iowa Territories, and in the States of Alabama and Louisiana—a measure which must probably be frequently repeated to render the supply commensurate with the rapidly-increasing population of those portions of the Republic. This increase is mainly produced by emigrants, not only from the Eastern and other States, but in great numbers from foreign nations. As not a few of these proceed from countries where 'the Bible without note or comment' is prohibited to the laity, all such should be cheerfully supplied with the blessed Book, and kindly assured that no prohibition of the kind can rightfully exist here, even by the highest national authority, much less by the interdict of any foreign power.

The grant of English Bibles and Testaments to the 'Schools for Young Slaves' in Santa Cruz, is an act of liberality happily calculated to effectuate the humane intentions of the government in that Island.

Not less gratifying is the supply of copies of the New Testament afforded to the soldiers stationed on the frontiers of our country, a measure corresponding with a former benevolent provision for the crews of our ships of war in actual service.

The call from Ceylon and Lodiana for *English* Bibles and Testaments to *supply the native* schools, furnishes additional evidence of the increasing estimation in which our noble language is held by foreigners. It truly is a medium through which they may obtain access, not only to all the treasures of human learning, but also to the enjoyment of a version of the Holy Scriptures superiour, it is believed, to every other, and which has suffered no diminution of its high character by presumptuous attempts to amend it.

I forbear to detain you by a particular reference to the operations of the Board in Northern India, Syria, Russia, Turkey, or in relation to the aborigines of this continent; you will allow me, however, to express the joy, which I trust we all feel, at the prospect of diffusing 'the light of the glorious Gospel' through the dark region of China. Whatever may have been the merits of her controversy with the British government, we have reason to hope that, by the blessing of God, the late pacification has opened a wide and effectual door for the admission of Divine Truth to the many millions of her population. The cries of the desolate, my friends, are reaching us from various directions. As these multiply, so should our efforts to satisfy them increase, under a well-grounded confidence in Divine aid, and the support of a community who duly appreciate the exalted privileges they enjoy. The declaration of the apostle that 'the time is short,' is not less momentous now than when first announced. It is a deeply affecting truth to such as are perishing for the Bread of Life, and scarcely less so to those on whom are devolved the duty and the ability to furnish it. Of the same solemn truth we are admonished by the demise, since our last anniversary, of two of our Vice Presidents, the Honourable Peter A. Jay and Francis S. Key, in the midst of their days and their usefulness. The former a distinguished jurist, endowed with personal and mental accomplishments consecrated to a discharge of the duty he owed to his family, his country, and the church of God. His attachment, as well as that of his illustrious father, to this Society, became identified with their affection for that sacred cause which sustained their pious ancestors amidst the terrors of persecution in their native land, and safely brought them to this asylum of the oppressed, with whom we trust they are now associated in the participation of 'joy unspeakable and full of glory.'

The latter was a celebrated advocate, who, with high professional eminence, combined the spirit of humble and undissembled piety. Although prevented by his remote residence and the labors of his profession from attending our regular meetings, his veneration nevertheless for the sacred volume was fully attested by his cherished and uniform practice of inculcating its precious and sublime truths upon the children and youth of a Sunday school. We are assured that on the last Lord's day prior to his decease he was thus religiously employed. Delightful transition, from the Sunday school to the upper sanctuary, to enjoy with glorified spirits 'a Sabbath that shall never end!'

It is among the mysteries of Divine Providence that I am allowed, at my advanced period of life, to pay even a faint tribute of respect to the memory of these excellent men, so much my juniors in age. To the same merciful Providence I earnestly commend your individual welfare and the prosperity of this sacred Institution.

From an abstract of the Annual Report, published in the Monthly Correspondence of the Society, we learn, that 28 Life Directors and 449 Life Members have been added during the past year, a large proportion of whom are laymen and females. Fifty nine new Auxiliaries have been formed. The receipts of the Society amount to $126,448,77, about seven thousand less than those of last year, the diminution being attributable chiefly to the greater amount of legacies in the former year.

During the year ninety two thousand English Bibles have been printed, one hundred and twenty thousand English Testaments, eight thousand French Testaments, nine thousand German Testaments, four thousand modern Greek Testaments,—these exclusive of what have been printed abroad at the Society's expense. The number of Bibles and Testaments distributed in the course of the year amounts to two hundred and fifteen thousand, six hundred and five copies, in nineteen different languages, making a total of three millions, two hundred and sixty eight thousand, six hundred and seventy eight copies since the organization of the Society.

For the Register and Observer.

LETTER V.

Dear Sir,—I must say a little more of the small 'I am;' you will not misunderstand me here, and suppose I mean to imply that it was a diminutive being that claimed existence before Abraham was; at least you *need* not if you *will;* for I mean only that words printed, in what we call small letters, must make only small titles. And further, when men lay claims to such printing as titles, in order to support a favorite notion, they not only get a very small argument, but show by it that they have a dubious cause. Now I wish to be instructed where, in the Bible, to look for any other titles of the Deity, that begin without a capital letter; for if this be a custom in the Bible print, then the fact of little initials furnishes no objection to calling 'I am,' or 'I am he,' titles; and I shall be left with the single objection, (in a grammatical view) that the sentence is destroyed. And this will be the result in every instance where the verb, 'to be,' in small letters, is assumed to be a proper name or title. But I believe that names are begun with capitals throughout the Bible; and if this title 'I am,' is a title, it stands a solitary kind of diminutive in that sacred book. To make it, however, a title of Deity, one would suppose we needed some new rule of interpretation, or an infinite credulity on the part of those to whom it is so interpreted, or an ignorance which, in its practical effects, is just equivalent to such credulity. Other men may see their way clear in interpreting this little 'I am,' Jehovah, but I confess I am not yet gifted with such unlimited vision.

Suppose you should write to me that you had a frost two nights ago that destroyed your fruit; would you not be surprised to hear me interpreting, that the frost was Wm. Frost who killed your crops by hoeing them up, and that the freeze was Rev. T. Freeze, who blasted your fruit as Christ did the fig-tree? So much for small initials.

I might perhaps be met here, by some people, with a Janus faced interpretation, or that of a double meaning; but of this kind of explanation I have not a favorable opinion. I have no doubt that words were abundant enough, in the time of the sacred writers to have taught every essential doctrine, in special terms, without robbing other doctrines, or rather, without robbing the language in which other ideas were expressed, of its essential constructive principles.

But such seems to have been a necessary resort to support the notions of the equality of the Father, Son and Holy Ghost, the infinity of the Law, and the infinite consequences of man's disobedience. But why is the law infinite? If Unitarians had originated the idea that we finite creatures were subjected to the requirements of an infinite law, how easy it would be to show its inconsistency; to show it was an unfair assumption, because it could find no proof. But as it is I suppose we may call it a consistent contradiction, a fair, very *fair* (or obvious) assumption. But to the equality: How common it is for people who form their faith upon hear say, instead of the Bible, (and this is what some call the common sense way, that is, they do not trouble themselves about the reason of things, but can believe just what they

are told to believe) how common it is for such people to ask, if we do not read in the Bible, that 'these three are one God, the same in substance, equal in power and glory.' And if we ask where? blind credulity echoes, where? It is not a week, since a gentleman said to me, do we not read in the Bible, 'I and my Father are one, equal in power and glory?

Now whence comes such quotations as these? I answer without hesitation, from deception. People *listen* too often to the traditions of men when they think they are hearing Bible doctrine; for they are listening to those who have promised to *preach* Christ. I would not say that this deception is by design. I would prefer to call it accidental; or it might perhaps be still better to say it is 'by way of accommodation,' the same as some teachers take the prophetic language of one event prophesied of, and apply it to another not prophsied of, or if so, in its own peculiar figures or language, and thus deceive the people into a double meaning.

But if there be three equal persons in the Godhead, what is meant by calling one the God of another; or one subject to another, or one the property of another, or one the head of another? Heb. 1, 9. 'Therefore God even *thy* God,' &c. 1 Cor. xv., 28, 'Then shall the Son also himself be subject,' &c. 1 Cor. iii. 23, 'And Christ is God's,' (not God). 1 Cor. xi. 3, and the *head* of Christ is God. We are told it is very hard to reconcile the philosophy of those who hold that Christ is a dependent being with those texts of Scripture that ascribe to him divine attributes. But how much harder is it than to reconcile the notion of three equal persons, with the above quotations. I have a little tract under the authority of the American Tract Society, that says, 'the doctrine of the Trinity is *not* that there are three supreme, independent Gods.' Can they then be independent beings? Of course not; for they would then be independent Gods. But if they are not each, independent, I ask if they must not each necessarily be dependent. I have thought all beings must be one or the other. But if I may not be allowed to call Christ either dependent or independent, what shall I call him. Must I say,

He's neither one nor the other,
Yet both altogether?

This couplet is not very poetical, it is true, but quite as much so I think as the idea is clear and logical. If Christ is subject to the conditions of God's moral government, (and I think he is) I consider the titles of Deity applied to him, all used in a subordinate sense. When one man is doing the work of another, he will sometimes bear his own name for his own personality, and sometimes he may take the name of his employer for his work's sake. So a man doing the work of God, may for his work's sake be called God, while in his own capacity he is still a man. Here then is a principle on which Christ may really be a man, (he calls himself a *man*; St. John, viii., 40) and called God only in a subordinate sense: (which is all I understand him ever to have claimed. See St. John, x. 35.) I cannot find in the Bible any expression of a relation between the Father and the Son, that does not give the Father a superiority over the Son. To call him Father implies it. To call him his God, declares it; and to say that he can do nothing in his mediatorial office of himself, and afterwards he shall also himself be subject to him that put all things under him, confirms it.

Yes, I believe that the God and Father of our Lord, is the only true God, and that he is numerically ONE. I know there are some Trinitarians, who call God but one being, giving him different names in different departments of his work. In creation, he is Father; in redemption he is Son; in sanctification he is Holy Ghost. But this seems rather mythological. According to this theory I should suppose those, who would pray for successful passages on the sea, would act properly in calling on Neptune and Eolus; but if they have some immortal interest to seek, then apply to that particular *name* which presides over that department in which they find themselves specially needy.

Yours, &c.

CORRESPONDENCE.

Rochester, June 5, 1843.

Messrs. Editors,—It is delightful to fall in with people who know how to apply common sense to the affairs of religion—not merely to the doctrines of theology, but also to the practical interests of the Church. A Sunday spent in worshipping with our brethren in the faith in this city has led me to admire at once their zeal and their common sense. They have erected the most beautiful church of its size, that I ever saw. All its arrangements are in exquisite taste, yet the whole building has cost but $4000, and is entirely paid for by very equable contributions from members of the society, in addition to the $1000, which was received from friends at the East.

The members of the society appear to feel under great obligations to Rev. Rufus Ellis for his faithful services here and his efficient application for aid at the East. It is a great disappointment to them that he cannot return. They speak of him as a personal friend, a brother of their own homes. They respect the quiet fidelity with which he has discharged all his professional duties,—of the modest reserve which at first almost concealed his powers and at last gave them greater efficiency,—of the influence he was daily acquiring over the young men of his flock,—of the general regard in which he was held by the community.

Mr. Holland has received an unanimous call to the charge of the Society, and will enter forthwith upon his duties. He will begin his pastoral work with much to encourage him. His extensive acquaintance throughout this State, and large experience in pastoral duties, gives him peculiar qualifications for his future position.

Our cause promises well throughout the State at present. A chain of societies beginning at Buffalo and extending through Rochester, Syracuse, Trenton, Albany, New York, Brooklyn, now connects our brethren in the faith with new bonds.

Mr. Storer of Syracuse stated, that the people of his charge intend breaking ground for their Church next month. At Albany, a faithful band earnestly desires a permanent pastor. At Brooklyn, a large and most interesting assembly meets regularly at the Lyceum Hall, and gives cause for the expectation that if such regard for their faith will attract them to an inconvenient hall, no small things may be expected of them when their Church, convenient and beautiful as it will be, is finished. They propose to call their Church by the name, 'Church of the Savior.' This is well. The Roman Catholics and Episcopalians have no right to all the suitable names for the altars of God. It is full time for liberal Christians to apply their good taste to Church architecture and worship. Professing to prove all things and hold fast that which is good, they are less bound by obstinate precedents than any other class of Christians.

According to promise, I write you these hasty lines, and remain

Your friend and brother, S. O.

RELIGIOUS BOOKS FOR DISTRIBUTION.

Much good has been done by the gratuitous distribution of religious books, among those in our new settlements, who are eager to read, but have no means to purchase. By subscriptions to the Book and Pamphlet Society, and individual contributions of Books to the care of the Secretary of the A. U. A., many have manifested their interest in this commendable work. But the want, though partially supplied, is still great. There are enough valuable books which may be purchased very cheap for distribution. The wealthy and pious among Liberal Christians, who are disposed to make appropriations for this purpose will find directions at the Christian Register office where such books may be obtained.

TEA PARTY.

The Ladies of the Rev. Mr. Pike's Society, at Dorchester, will give a Tea Party, on Thursday evening, the 15th inst., at Richmond Hall, for the purpose of raising funds to finish their vestry.

The entertainments of the evening will be accompanied by the performance of a select band of musicians.

Hour for Tea, 6 o'clock.

Admittance 25 cents. Tickets to be obtained at the door.

WORCESTER SUNDAY SCHOOL SOCIETY.

This Society will hold its Annual Meeting in Grafton, on Wednesday next, the 14th inst. The meeting for business, at which the Report will be read, will take place in the Church, commencing at 10 o'clock. The public services at 1 o'clock, P. M., precisely.

E. H. SEARS, *Secretary.*

WORCESTER ASSOCIATION.

The Worcester Association will meet in Lancaster, on Tuesday, June 20th, at 5 o'clock, P. M. A. HILL, *Scribe.*

FRANKLIN EVANGELICAL ASSOCIATION.

The F. E. Association will meet at the house of Rev. Mr. Brown, in Brattleboro', Vt., on Monday, June 12th.

By order of the Scribe.

GENERAL INTELLIGENCE.

The West.—Unitarians of Salem.—A correspondent of the Salem Gazette, has recently invited the attention of the friends of the Unitarian faith, in that city, to the religious wants of the West; and has proposed a method of calling forth and uniting their efforts in the good cause of sending efficient aid to their brethren of like faith in some of our thriving new settlements. The call has been promptly responded to by two other correspondents of the same paper, of the 6th instant, from whose communications we select the following passages.

'I was extremely gratified,' says one of these writers, 'in seeing a proposition in your last paper, for the four Unitarian societies to unite and do something for our friends in the West. No one can estimate the sacrifices they have made in leaving home, and all they hold most valuable—nor the depth of their appeal, for us to aid them in establishing a ministry congenial to their faith, unless they have, at some time, been deprived of these privileges.

I was pleased to see Rockford, Ill., named as a suitable place to 'plant our standard upon.' It is not only a suitable place, but a very *important* location for our exertions; the people being remarkably intelligent and enterprising, and capable of fully appreciating the interest we might manifest for them. They are beside, *New England* people! Many were gratified to hear this imperative duty, so faithfully and eloquently urged upon the people, last Sabbath, by one of our most zealous clergymen.

There is a popular feeling in favor of getting up a 'breakfast' or 'tea party,' for this occasion; and it is to be hoped that measures will soon be taken for that effect.

Another correspondent says:

Such as meeting as is suggested would collect the great body of those of our faith, under circumstances that would be agreeable to our views and gratifying to our feelings. If Mechanic Hall were prepared and fitted up by the elegance and taste of our ladies, and a public *breakfast or tea party* were held there, under such auspices as the intelligence, and wealth, and numbers of our denomination might command, we should not only be able to collect, by the sale of tickets, a very large sum for the benefit of the distant society named by your correspondent, but we should make an impression upon our own denomination, that would secure its union, and awaken its zeal, and concentrate its strength, and promote, more effectually, our just influence in the community.

We sincerely rejoice in the interest thus manifested by our brethren of a sister city, in the religious welfare and progress of our Western settlements. There can be no doubt, that so commendable an undertaking, thus spiritedly suggested, we may even say commenced, will be carried promptly to a worthy completion.

American Education Society.—The twenty-seventh annual meeting was held at Park-street on the evening of Monday, the 29th ult. The total amount of contributions to the funds of the Society during the year, was $33,789,33. The expenditures during the year have been about $19,500. The permanent funds of the Society are $73,006,-31. The number of young men assisted by the Society, during the past year, is 468.

Fire in Boston.—A Fire of considerable extent occurred in this city on Sunday evening about 9 o'clock. It consumed the principal part of the buildings on the west side of Federal Street, between the Odeon and Fenno's Coffee House, extending west to Theatre Alley, with the exception of two or three buildings on the Alley, which though much injured, were not destroyed.

Ten or twelve families were driven suddenly from their homes, and most, of their little all, was scattered and greatly injured or lost. Most of the families were of a class who do not seek insurance on their little property, and their losses leave them in distress. It is to be hoped that the hand of charity will be promptly extended to them. The buildings destroyed were of little value. The owners will probably be benefitted by the opening which the fire has made, for a plan of uniform and improved buildings on a more extended scale, over the whole ground.

Whig Convention at Worcester.—A large Convention of Whig delegates from all sections of the Commonwealth, was held at Worcester, on Wednesday, for the purpose of nominating candidates for Governor and Lieut. Governor, at the next election. After the regular organization of the meeting, prayers were offered by Rev. Alonzo Hill, of Worcester. At the first balloting for the candidate for Governor, the whole number of votes was 748, of which Hon. John Davis, late Governor, had 707. It was thereupon voted that he be the candidate. In the afternoon the committee appointed to wait on him, reported that, on account of family reasons, he declined being considered a candidate. At the next balloting, Hon. George N. Briggs of Berkshire, had 682 votes, and was declared the candidate. In the ballot for a candidate for Lieut Governor, Hon. John Reed, of Yarmouth, late member of Congress from Barnstable Co., received almost a unanimous vote, and consented to stand.

American Oriental Society.—We observe that a new society under this title, has been recently formed in this city. Its object is the cultivation of Oriental learning, and the collection of books in the Oriental languages, and upon Oriental countries. Our commercial relations with the East afford important facilities for the accomplishment of this object, and it is high time for some organized effort, such as can only be made under the form of a literary society, to promote and encourage the study of the languages, history, and literature of nations that occupy half the globe, among the scholars of the United States. Societies of this sort already exist, and have done much in the principal nations of Europe; and the scholarship of the United States ought to add something to the general fund of Eastern learning. An attempt to do this is now making.

President Tyler's Visit to New England.—We are told by the papers, that the arrangement of the President's journey is,—to leave Washington and arrive in Baltimore on the 7th, in Philadelphia on the 9th, in New York on the 12th, and in Boston on the 15th. Suitable accommodations are to be provided for him at the Tremont House, in this city. The arrangements, for the reception of the President, are in charge of a Committee of the Common Council, who have reported as follows:—

'That it is the duty, as it is doubtless the pleasure of the City Council, to receive the President of the U. States with all the honor and respect due to his distinguished station as chief magistrate of a great nation. Your Committee recommend that his Excellency the President, be met by the City Council at the lines of the city, or at such other place as he may please to designate. That he be escorted to the apartments prepared for him, and that he be invited (together with his suite) to consider himself as the guest of the city as long as it shall be his pleasure to honor the city with his presence.'

Mr Dearborn's Bunker Hill Badge.—Nathl. Dearborn has engraved and printed on White Satin Ribbon, a beautiful representation of the Bunker Hill Monument. Underneath the figure are the words,

COMMEMORATIVE OF JUNE 17, 1775.
Consecrated June 17, 1843.

Then, following a beautiful miniature engraving of General Warren, are the following words:—

MAJ. GEN. JOSEPH WARREN.
Who was slain in the Battle on Bunker Hill.

For God's inalienable rights to man,
Our fathers fought and bled!
So glorious were those rights secured,
The sons revere the dead.

The Midnight Cry.—When God was about to open the windows of heaven, and break up the fountains of the great deep, to sweep from the face of the world the Ante-diluvian race, he inspired Noah with the unerring word of prophecy, to warn them of their impending doom. When he was about to shower upon the Sodomites a tempest of brimstone and fire, he communicated the information to Lot, by messengers from the skies, and gave sure monition of the coming catastrophe.

Reasoning, then, from the past, and from the character of God himself, it is rational to conclude, that were the world indeed about to end, were he to vouchsafe to warn mankind of the event, he would inspire men to give the warning message, that there might be no room for doubt or uncertainty in the case, the more especially in relation to this the greatest of all events that ever happened to the human race.—*N. Y. Observer.*

REBUKE OF UNCHARITABLENESS.—The Christian Watchman originally published and the New York Observer copied the following rebuke of uncharitableness.

'Perhaps the most disgusting feature in this modern delusion is the exceedingly uncharitable language employed and the grossly abusive epithets applied both by Mr. Miller and his imitators to all who refuse to receive with implicit faith their fanciful and whimsical interpretations of Scripture. I have read somewhat extensively their publications, and have had some opportunity of personally observing their gross denunciations from the pulpit the most godly, faithful and learned ministers of the gospel, men (to speak the language of the New York Observer,) the latchet of whose shoes they are not fit to unloose,' because they would not at once swallow down the huge bundle of absurdities which go to make up the system of 1843 Millerism.

In view of the influence and connexions of the papers in which this appeared, it is to be hoped it may not be read without effect, on other sects than the Millerites. 'Physician heal thyself.' Why is it worse for a Millerite to condemn an Orthodox brother than it is for the Orthodox to condemn his Unitarian brother? Thou who sayest a man should not steal, dost thou steal? Thou who sayest a man should not slander and denounce his brother,—dost thou thyself slander and denounce thy brother?

Testimonial to Miss Martineau.—A subscription as a testimonial of respect to this eminent authoress has been commenced in London and Manchester by some friends who are desirous of expressing their sympathy and esteem, and of giving some testimonial of the sense they entertain of the valuable public services rendered by her in various ways, and of the exalted motives which have uniformly influenced her conduct. We have no doubt that this opportunity of manifesting respect, admiration, and sympathy, will be welcome to many readers of her books, though they may not be personally acquainted with her, nor agree on every point with her opinions. The melancholy fact that her state of health precludes literary exertion, will render her friends only the more anxious to offer, at the close of her public career, a grateful token of their conviction that her thoughts have sunk deep into many minds, and will bring forth fruits worthy of her own noble aspirations after truth and virtue.

Fall River.—This town, distinguished for its wealth and enterprize, is rapidly increasing. It is supposed that about a hundred buildings will be erected there the present season, besides two large churches and an addition to one of the factories. The buildings now in progress are of all sizes and descriptions. Some of them are large blocks—some elegant and capacious mansions, and some small and neat cottages. There is a continual call for tenements, and it is believed that with the number now erecting and to be erected, the applicants cannot be all supplied. The census of the town has just been taken. The number of inhabitants on the first day of May was 8005,—adding the number of those who live in Tiverton, but yet are embraced in the village, the whole population would be near 9000. At a town meeting, held a few days since, the sum of $8000 was appropriated for the repairs of highways, and of this sum $5000 is to be appropriated for curbing and flagging the sidewalks!

Texan Navy.—Commodore Moore has lately been denounced as a pirate, in a proclamation of President Houston, of Texas. But it appears by late accounts from Texas that this proceeding of Houston, has excited great displeasure among the citizens of Texas. A meeting of citizens has been held in Galveston, at which the course pursued by Moore is approved, and that of Houston denounced.

Moore has had a severe naval battle with the Mexican Steam Frigates. It appears, by the accounts, that both parties were badly crippled.

The Grampus.—Great anxiety exists respecting the safety of the U. S. Schooner Grampus. She was spoken last, on the afternoon of March 10th, about thirty miles outside the bar of Charleston, S. C.

Congressional Elections.—The Voters of the Second, Third, Sixth and Seventh Districts, voted for more members of Congress last week. At the time of putting our paper to press the result is not known, excepting in the Second District, where, as appears, the Hon. Daniel P. King, of Danvers, is elected.

Death of Noah Webster.—Died in this city, about 8 o'clock last evening, Noah Webster, L. L. D. in the 85th year of his age.

Dr Webster has been a long time before the public as a prominent individual in the various departments of society, and a short notice of the principal events of his life cannot be unacceptable to the public. He was born in West Hartford in this State, October 16th, 1758. He was descendant of John Webster, one of the first settlers of Hartford, who was a member of the colonial council from its first formation, and subsequently Governor of Connecticut.

Noah Webster entered Yale College in 1774. In his Junior year, in the time of Burgoyne's expedition from Canada, he volunteered his services under the command of his father, who was captain in the alarm list. Notwithstanding this interruption in his studies, Mr. Webster graduated with high reputation in 1778. During the summer of 1779 he resided in the family of Mr afterwards Chief Justice Ellsworth, at Hartford. He was admitted to the bar in 1781. Subsequently he engaged in the business of instruction, and being strongly impressed with the defects of such books as were then used in elementary schools, published in 1788 at Hartford, his First part of a Grammatical Institute of the English Grammar. The great success of this work and of others of the same class prepared by him is well known.

Mr. Webster removed to New Haven in 1798, and in 1807 entered on the great business of his life, the compiling of a new and complete Dictionary of the English Language. This work he prosecuted amidst various difficulties and discouragements, and published the first edition of it in 1828.

He loved his country and was a patriot of the Washington school. He lived and died in the faith of the gospel. For the last forty years of his life, though he had been long before a diligent student, he devoted his time to literary pursuits with an ardor rarely seen in any country, and especially in this. His study was his home; his books and pen his constant companions; and his knowledge to the last constantly on the increase.

Dr Webster had enjoyed remarkably vigorous health till within a few days of his death. On Monday of last week he was slightly unwell, but no alarm was felt by his family. His disorder, however, soon took the form of pleurisy, and he gradually sank under the attack, till at the time above mentioned, in the full possession of his reason, he died with entire composure and resignation.—*New Haven Herald.*

West Point Academy.—The following officers have been appointed on the Board of Visitors to the military academy at West Point the present year:—Maj. General Winfield Scott; Brevet Brig. General G. M. Brooke; Col. James Bankhead; Captain A. Mordecai; Captain W. B. Swift; Captain B. Brewerton; Captain J. C. Casey; Brevet Captain W. G. Freeman. The board assembled at West Point, on the 5th inst. for the performance of the duty assigned them.

Extraordinary Phenomenon.—When the Anne Brisdon, which arrived at this port from Valparaiso, after a quick passage of 84 days, was off the river Plate, on her homeward voyage, the captain and crew suffered the greatest inconvenience from the state of the atmosphere, which for two days was so fetid and oppressive as to make it difficult for them to breathe; and we regret to say that the effects of their exposure to this unwholesome air did not cease when the atmosphere became pure, but continued to be felt for the remainder of the voyage, many of the crew having been ill from that time until their arrival at this port, and some of them being still much indisposed. Nothing was seen or heard which could enable the captain or crew to account for this unhealthy and oppressive state of the atmosphere; but the probability is that the fetid smell arose from a submarine discharge of gas or vapor, a phenomenon which has frequently accompanied earthquakes and volcanic eruptions, and which no doubt gave rise to the innumerable stories preserved in history and tradition, in prose and verse, respecting the exhalations from Lake Avernus, near Naples, and from the Dead Sea. The classic scholar will at once call to mind Virgil's fine description of this phenomenon as to the Lake Avernus, and we see that Lord Francis Egerton, who visited the shores of the Dead Sea last year, does not altogether discredit the opinion that the exhalations from the sea are injurious to life. We feel little doubt that the painful sensations experienced on board the Anne, were produced by some sudden discharge of mephitic gas under the waters of the ocean at the point which this vessel was then traversing.—*London Times.*

At Tallahasse, Florida, on the 25th ult, a fire broke out in the buildings in the rear of Washington Hall, which before it was arrested destroyed nearly 250 buildings and their contents, and occasioned a loss of $300,000. Every store in the city was consumed. Several buildings were blown up, and two or three negroes lost their lives.

We would invite the attention of Invalids to Dr. Durkee's Card which is inserted in our advertising department. We presume many who are in search of health would be glad to avail themselves of the advantages of his Establishment, did they but know them.

Sandwich Islands.—The Secular papers have announced the occupation, on the 23d February last, of the Sandwich Islands, by the British Government. As a matter of record we give the following abstract of the leading facts. It is, indeed, a provisional cession of the Islands—under the constraint imposed by the Cannon of a British Vessel of War, to Queen Victoria.

From the statements given, of the circumstances of the capture, it appears that in the correspondence which the British Commander of H. B. M. ship Carysfort, held with Kamehameha, King of the Islands, he was very peremptory and discourteous. Though every disposition was shown by the king to listen to reasonable complaints, and to redress grievances, yet the British commander would have it all in his own way; and finally his ship was cleared for action, 'her broadside brought to bear upon the town, and information of intended hostilities sent to Capt. Long of the U. S. ship Boston, and to the American and French Consuls, giving the foreign residents six hours of daylight to seek protection for their persons, and to remove their property.'

The King had no means of resistance, and felt compelled to yield. The demands were yielded to, and the Islands ceded to the British government, under protest of embracing the earliest opportunity of representing the case to that government.

The New York Express says:—

'The real motive for this aggression, is probably to be found in the fact that the French Government has recently colonized the Marquesas Islands, which will, when the waters of the Atlantic and Pacific are united, occupy a position of much importance.'

In reference to this forcible occupation of the Islands, by the British, the Boston Daily Advertiser remarks—

'It is natural for every friend of mankind to inquire whether Great Britain has been so successful in achieving the happiness of her subjects at home, that it is to be expected that these poor Islanders—able enough to support themselves in ease and plenty, but hardly able to do so and at the same time support an English Governor and train, and pay any tribute to the home government—will receive much advantage from her so called *protection*.'

In regard to the same subject, the Journal of Commerce says:

'We have authority which we deem unquestionable for the fact, that England and France, as well as the United States, have recognized the independence of the Sandwich Islands. The late capture of them must therefore be a thing to be taken back as fast as possible.'

The Queen's Visit to Ireland.—An official intimation has been received at Dublin Castle to prepare for the royal visit during the ensuing summer. The time mentioned is the latter end of July. Representations had been made to the Queen on the inexpediency of a royal visit to Ireland in the present state of that country; and it is said that the Duke of Wellington was very earnest in the expression of his opinion on this matter. But the answer of her Majesty was—'The word of the Queen has been pledged, and it cannot be withdrawn.' So says a Dublin weekly paper.

MARRIAGES.

In this city, on Sunday, at the Bulfinch street church, by Rev Mr. Gray, Mr. George N. Kent, of Roxbury, to Miss Abigail J. Newton, of Boston.

In Cambridge, June 2d, by Rev. Dr Lowell, Rev. Augustus R. Pope, of Kingston, to Miss Lucy A, daughter of Mr. Geo. Meacham, of C.

In East Cambridge, by Rev. Mr. Lambert, Mr. Thomas P. Ayer, of Charlestown, to Miss Lucy Adelaide, daughter of Nathaniel Watson, Esq.

In Salem, Tuesday morning, 6th inst, by Rev. Dr. Brazer, Lieutenant Henry French, U. S. Navy, to Helen Maria, daughter of Nathan Endicott, Esq.

In South Hingham, 1st inst, by Rev. Mr. Russell, Mr. Pyram C. Burr, to Miss Anna C., daughter of Capt. Seth S. Hersey.

In Easton, Rev. Samuel S. Leighton, of Leeds, Me., to Miss Fidelia, daughter of Dea. Jacob Williams, of E.

In Oakland, R. I., on Thursday evening, by Rev. E. B. Hall, Frederic A. Eustis, to Mary, daughter of the late Wm. E Channing, D. D.

In Philadelphia, 15th inst, by the Rev. Mr. Furness, Rodman Rotch to Helen, daughter of Thomas W. Morgan, Esq., of Philadelphia.

DEATHS.

In this city, June 8th, Mrs. Elizabeth, wife of Mr. Barnabas Wilde, 66.

In this city, 2d inst, at the Massachusetts General Hospital, Mr. F. Ruillard, 60.

In this city, 5th inst, Mrs. Mary Wheeler, 78, wife of Benjamin Wheeler, Esq.

In Cambridgeport, on Monday evening, suddenly, Mr. Charles Haynes, of the firm of Charles Haynes & Co., of this city, 41.

In Mansfield, May 28th, George Wheaton, son of James Greene, 1 year.

In Marblehead, 2d inst, Robert Hooper, Esq., 77.

In Bernardston, 23d ult, of consumption, Mr. A. C. Field, 49. Mr. F. will be remembered by many as the manager, for a long term of years, of the Lynn Hotel.

In Providence, 31st ult, of consumption, Mrs. Sarah D., wife of Amos H. Rhodes, of Chelsea, 20 years 4 months.

A CARD TO INVALIDS.

SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

SAXTON, PEIRCE & CO. have received during the week the following popular works—No Sense like Common Sense, by Mary Howitt, price 37 1-2 cts. No. 2 Pictorial Bible; the first number of this splendid bible, illustrated with more than one hundred engravings was published on the fifteenth of May, and the succeeding numbers will follow each other on the first and fifteenth of every month, until the whole is completed.

The American Agriculturist, designed to improve the Planter, the Farmer, the Stock Breeder and the Horticulturist, published monthly; each number containing thirty-two pages, royal octavo, at the low price of one dollar per year, or 10 cts. a single number.

False Heir, by G. P. R. James, price 12 1-2; The Lost Ship or the Atlantic Steamer, 25 cts.—Home, or family cares and family joys, 12 1-2.

Lectures on Magdalenism, 37 1-2. j10

NEW BOOKS—The False Heir, by James—The Lost Ship or the Atlantic Steamer; The Home, or Family Cares and Family Joys, by Miss Bremer; Strife and Peace, by Miss Bremer; The Days of Queen Mary, 25 cents; No Sense like Common Sense, by Mary Howitt; The Haunted Merchant, 18 3-4 cts., &c. &c.—for sale by WM. CROSBY & CO, 118 Washington st. j10

PORTRAIT OF DR. CHANNING—Just imported a few Portraits of the late W. E. Channing, D. D., elegantly engraved on steel from a painting by Gambardilla—price 50 cents.

Received and for sale by WM. CROSBY & CO., 118 Washington st. j10

DR. CHANNING'S WORKS—The Works of Wm. E. Channing, D. D., complete in 6 vols, large 12mo, handsomely bound in cambric. A supply always on hand at CROSBY'S, 118 Washington st. j10

AMONG THE BOOKS for the young now in course of publication, is Jacob Abbott's new series, under the title of Marco Paul's Adventures in Pursuit of Knowledge—part 6—price 12 12 cts. completing the vol. on Boston, is just published by T. H. CARTER & CO. j10

WILLIAM D. TICKNOR, corner of Washington and School streets, will publish the *Jonas Books*, to be issued in monthly volumes of 180 pages each, with engravings, at 25 cents each, just one half the original price. The almost unparalleled success which has attended the sale of all the Juvenile Books by Jacob Abbott, is evidence to the Publisher that they are indeed appreciated by those who seek to place in the hands of their children useful and entertaining knowledge. None have been more deservedly popular than the Jonas Series. As the price has been reduced to 25 cents, paper covers, and 37 12 cents, bound, a very extensive sale is anticipated. Each volume will contain four beautiful engravings. No 1 Published This Day. j10

LADIES' COMPANION to the Flower Garden, edited by Downing.—This day published, and for sale at TICKNOR'S, corner of Washington and School streets, Gardening for Ladies, and Companion to the Flower Garden, by Mrs London; 1st American, from the 3d London edition, by A. J. Downing; with a Treatise on Landscape Gardening, Cottage Residences, &c. &c. j10

TO TEACHERS.—A Gentleman who has a promising school in a village near the city, wishes to dispose of his property and interest in the school.

The situation is a desirable one. Inquire at this office. 4t *eo* june 10

DANIEL & CO.,
No. 201 WASHINGTON STREET.

HAVE lately added to their large and extensive assortment a great variety of new styles of Goods, suited to the present season, and can offer as handsome an assortment of desirable Goods as can be found in the city, among which are the best styles of Black, Blue Black, and Colored in great variety of styles and colors, SILKS.

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Our Customers are assured that we still adhere to ONE PRICE. Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way.

As our advantages in conducting our business are equal to any other establishment, we are enabled to offer our goods as low as they can be found in the city. Our motto is 'Small profits and quick sales.' j3

WESTFORD ACADEMY.

THIS INSTITUTION has for a year past been under the care of Mr F. L. Capen, a graduate of Cambridge College. Miss L. E. Abbott has been his assistant in the female department. There has been a quarterly examination of the school, and the Committee of Examination chosen by the board of Trustees, have been deeply interested and highly gratified with the mode and results of teaching, as well as with the government and discipline of the school. The Committee have found great thoroughness in the several branches taught, and a promptness, energy, and decision, on the part of teachers and scholars, that give a tone and character to the institution, which make it eminently worthy the confidence and patronage of the public.

Instruction given in all branches. Terms $3 per quarter. Music on piano forte, $5 extra. Drawing, free of expense.

Board from $1 25 to $2 per week.

Summer term commences as usual, on the first Wednesday in June, 7th day.

WILLIAM H. WHITE,
EPHRAIM ABBOT,
J. W. P. ABBOT,
} Committee of Examination.

—References—

Rev. Dr. Walker, Prof. C. C. Felton, Cambridge. Thomas Hopkinson, Esq., Julian Abbot, Esq., Lowell. Rev. Alexander Young, Rev. Lemuel Capen, Boston. 3m j3

WILLIAM CROSBY & CO. have just published Little Stories for Little People, 18mo; the Sunday School Singing Book, being a collection of Hymns with appropriate Music, comprising also the Elements of Music, by Edward L. White; the Christian Patriarch, a Memoir of Deacon John Whitman, who died in 1842, at the advanced age of 107 years, by Rev. Jason Whitman, with a Portrait; Five Sermons by the late Rev. W. G. Swett, of Lynn, &c—for sale at No 118 Washington st. j3

MONTHLY MISCELLANY For June, edited by Rev. E. S. Gannett. Contents:

Godly Sorrow.
Mental and Moral Attraction.
Hymn for the Sacrament.
The Baptism for Death.
The Demand for a Revival of Religion.
A Sermon.
Notices of the late Rev. Peter Whitney.
Husbands and Wives.
Second letter to a Sunday School Teacher.
Notice of the late Rev. John Simpkins.
Notices and Intelligence.

This day published by W. CROSBY & CO., 118 Washington street. j 3

FRENCH SHOES!—Just imported from the manufacturer (Este) a beautiful assortment of French Shoes, for sale at T. H. BELL'S, 155 Washington st. m27

SABBATH SCHOOL REPOSITORY, 118 Washington st.

The subscribers would respectfully call the attention of Clergymen and others to their collection of BOOKS FOR SABBATH SCHOOL LIBRARIES, to which, during the past year, they have been making additions of those suitable, intending that their assortment shall embrace all both old and new, that are found upon examination to be proper for the purpose.

The following are among the new Books that have been added since the last 'Anniversary Week, which will be furnished on the best terms, as well as the publications of previous years:

Marco Paul's Travels, by Abbott.
Young Islanders; Tales of Illustrious Children.
Quentin Harewood; Three Months at Sea.
Rollo Philosophy, 4 vols; Parley's Young American; Moral Tales for the Young.
Merry's Moral Tales; Lane of Kindness.
Masterman Ready, 3 parts; Arthur's Story Book.
Sketches for my Children; Useful Stories.
Golden Vase; First Impressions.
Benevolent Merchant; Annie Moore.
A Kiss for a Blow; Dick the Pony.
The Widow's Son; Rocky Island.
Facts not Fable; Old Ironsides.
Ahonmc; Young Rover.
Book of Nature Laid Open; Infantine Knowledge.
Thoughts on Spiritual Subjects; Reflections in Retirement.
D'Aubigne's Reformation; Little Coin Much Care.
Work and Wages; Biograpical Stories.
Boy's and Girl's Magazine; Emma, or the Lost Found.
The Lost Sister of Wyoming; Clouds and Sunshine.
Library for my Young Countrymen; John Smith.
Henry Hudson; Dawnings of Genius.
Charles Morton; Land without the Sabbath.
Paul Perceval; Paraphrase of the Lord's Prayer.
The Flower People; Fenelon; Mary's Choice.
Persevere and you must Succeed.
Poems for Little Folks; Little Gift.
Little Keepsake; Willy the Wanderer.
Youth's Plutarch; The Mayflower.
Thoughts for the Thoughtful, Uncas and Miantonomoh.
The Great Secret; Charles Morton.
The Young Mechanic; On Board and On Shore.
Backsliding; Science of Common Things.
Conquest and Self Conquest; Child's Scrap Book.
Rollo Picture Book; Child's Picture Gallery.
Parley's Young American; Rosebud Wreath.
Little Stories for Little People; Stories about Poland.
Life of Deacon John Whitman.

LATE WORKS—Stephens Travels in Yucatan; Dr. Olins Travels in the East; Classical Studies, by Prof. Sears, Felton and Edwards; Golden Gems, by Rev. J. Havel; Home, translated by Mary Howitt; The History of Congress—for sale at TICKNOR'S. m27

LIBERAL PREACHER.

WILL be published at the office of the Christian Register, and at the Bookstores during the first week in June, Nos. 9, 10, 11 and 12 of the Liberal Preacher, Vol. X., (Vol. VI., New Series) with title page and contents.

The above numbers will be stitched under one cover, and will be accompanied by a complete index.

1st, To the names of Authors.
2d, To the topics of Discourses.

Subscribers, who are omitted in the distribution, may obtain their numbers, at the office of the Christian Register, No. 19 Water street, where complete sets of the work will be for sale. may 27

WINDLASS BEDSTEADS,
AND ORNAMENTAL FURNITURE.

A GENERAL ASSORTMENT OF SWELLED BEAM WINDLASS BEDSTEADS,

Constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

CHEAP
CARPETS.

HENRY PETTES & CO. solicit the attention of Purchasers to a very large and valuable Stock of CARPETS just opened at their WAREHOUSE, at the corner of WASHINGTON AND SUMMER STREETS, BOSTON—where may be found a very excellent quality of All-Wool Carpets, new patterns and handsome colors, 62 1-2 and 75 cents per yard. In particular, a variety of very choice small patterns, designed for

CHURCH CARPETS.

☞ New Brussels Carpets, at $1 50.

Painted Carpets of all sizes.

☞ The whole Stock consists of upwards of ☜

20,000 YARDS,
And will be sold at Auction Prices.

SPECIAL NOTICE.

THE SUBSCRIBERS takes this method to inform their Friends and Customers, that, in addition to all their former business, they have made arrangements to engage extensively in the CLOTH Trade; and, in order to conduct it to the best possible advantage, have secured the services of an able and efficient Agent, whose business it is to give constant personal attention to the purchase of

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This Gentleman has been engaged in this Trade for many years; has visited, personally, all the different Factories in
ENGLAND, FRANCE AND GERMANY,
and become intimately acquainted with all the various Styles and Mode of Manufacture.

With these advantages, and coming into the Market in its present depressed state, they will be able to offer to purchas

POETRY.

For the Register and Observer.

STANZAS.

BY MRS. JANE E. LOCKE.

'Mother,' was the frequent interrogation of a child of two years who had recently been separated from a fond elder brother by death, 'mother brother will come back again won't he?' 'No, my child' the mother replied tho' free from the emphases of grief, fearing utterly to destroy the childish anticipation, 'he will never come back here again.' 'Oh, he will, I know he will come back sometime.' She answered and her countenance was lighted up with the felicity of hope.

Aye, please thyself, the hope tho' vain,
May cheer thy childhood hours,
That yet thy brother will return,
To sport among the flowers.
And cull the fairest as his wont
For thine own tiny hand,
And yet again in boyhood glee,
Unite the broken band.

Thou dost not dream thou guileless one,
That they no wakening know,
Who sleep as erst thy brother slept,
Mid tears and wail and woe.
Alas! thou knowest not my child
How lengthened is their stay,
Whom once the hearse has slowly borne
Along the churchyard way.

Else grief would chase thy hope afar
And thou would'st weep as I,
For he no more will join thy sport,
Beneath the pleasant sky.
No more, no more his merry tone,
Will answer to thy call;
Thou will send forth the gleesome shout,
And he unheed it all.

And thou wilt see the swollen bud,
The ripened fruit and grain,
And blossoms opening to the sun,
Amid the verdant plain.
Full many a time, ere thou shalt meet
His tender loving smile,
Or e'er again in fond caress
His untaught song beguile.

And thou wilt wait till hope deferred
My heart would slowly burn,
For, oh, the coffin lid shuts out
All hope of a return.
But please thyself thou merry one
With the delusive dream;
I will not undeceive thee now,
So joyous does it seem.

Blest childhood, I could wish like thee,
To hope when hope is vain,
If time would never undeceive,
Till it had soothed the pain.
It is its utter hopelessness
That makes bereavement sore;
Its bitterness is all in this,
The dead return no more.

Hopeless kind Heaven we are not left
In dark drear pagan night;
Thanks to thy condescending love,
We have the Gospel light;
And by that light the spirit land
Is oft with smiles explored;
By those whose hearts were broke with grief,
At earth's last parting word.

So they the dear departed ones,
Who may no more return
They yet shall joyful meet again,
Who here are left to mourn.
Then look not for thy brother back,
Yet thou shalt hand in hand,
With him still walk o'er flowery paths
In heaven's fair pleasant land.

For the Register and Observer.

THE GREAT COMMANDMENT.

BY MISS H. J. WOODMAN.

'Thou shalt love the Lord thy God.'

How sweet it is to love,
To love with such a rich return,
To send our trembling thoughts above
Their homeward path to learn,—
To feel a presence all divine
Upon our spirit's inmost shrine!

To look within for peace,
To wing the silent prayer to God,
To view the land where sorrows cease
The land by angels trod;
To lose all memory of the tomb
In hope of Heaven's unfading bloom.

To look beyond the cloud
Which rears its dark and threatening form,
As if the lofty spirit bowed
Before the rising storm;
To see above its frown the ray
Which ushers in unclouded day.

To feed the torch whose flame
Upon the realms of death will shine—
To hear a spirit-voice proclaim
Its beams shall ever shine,
And gild a Father's chastening rod,
These are the fruits of love to God!

MISCELLANEOUS.

GENERAL JACKSON IN EIGHTEEN HUNDRED AND FORTY THREE.

The editor of the Washington Globe has lately paid a visit to the Hermitage, and gives the following account of it in a letter dated

Hermitage, May 14.

Judge Catron and his kind lady were obliging enough to bring me to the Hermitage in their carriage. We found the veneral patriot in much better health than I expected. He was out on a little excursion in his carriage, on our arrival; and when he returned, he gave a welcome as affectionate as he could have given a long-absent son. To-day we went to church together, where the sacrament was administered. He was the first to lead the way to the table, to which he was followed by a multitude of young men and women. I did not see a single gray head at the communion but his own venerable, bleached, and bowed one. The preacher who made the sermon was a boy, as he told me, of twenty; and the minister who officiated in the rites (Mr. Lapsley) did not seem to be more than twenty-five years old. There was a full church, and a greater number of little children in the pews that I ever saw in a church before; yet there was the most profound quiet and reverence throughout the ceremony.

The remarks of the officiating minister, while administering the sacrament, were exceedingly impressive, and with singular propriety and good taste, wholly exempt from the slightest allusion to the striking figure which contrasted so strongly with the young and healthy train led by him to the table. On our return from the church, I asked him if the house was built before the death of Mrs. Jackson? He replied that the church was built by her, and was her church; that the last time she ever attended it was a sacramental occasion; that she was extremely solicitous that he would unite himself with the society, and that he was strongly inclined to do so; but that his attitude then before the public would have subjected him to the charge of acting hypocritically, which he could not bear, as he detested hypocrisy more than any other baseness. But, he added, that he assured Mrs. Jackson, when he had left the political scene, and his motives no longer liable to misconstruction, he would comply with her inclinations and his own, and join the church. In the meantime, he would serve his God without associating himself with any religious society. At the close of the sermon, the preacher gave notice that there would be, at three o'clock, a funeral sermon over a young lady of twenty, whose corpse would be brought to the church at that hour. He invited the young particularly to attend.

The General told me, on our way to the Hermitage, that he was too much exhausted to attend the funeral service at the church. When he got out of the carriage, he told the driver he must have the carriage at the door in half an hour. He told me he had, upon reflection, resolved to go to the house of the mother whose daughter had died, and accompany the remains to the church. He said the mother was a widow, who had sustained a great calamity in the loss of an excellent husband, that she had been badly treated by those to whom she had a right to look for kindness in her distress; and that attention to her, under her present affliction, was a duty he would attempt to perform, however feeble his effort might be. As soon as he had made a slight repast, taking one of the ladies of his family with him, he set out, and is now out in the performance of this sad office; although, from weakness and shortness of breadth, he is not able to walk a hundred yards without requiring a seat.

Every thing at the Hermitage bears the impress of the General's character—all is on a large scale, and of a useful and magnanimous cast. The tract consists of 1,200 most exuberant acres, nearly one half in fine cultivation, and fenced with a strong old-fashioned fence, a portion of it with cedar rails. The house is a noble country mansion—on two sides the massive columns covering the fronts, the other two being adorned with wings containing the dining-room, kitchen, nursery, &c. The centre has two rooms on each side of a very large hall, in which ascends a broad winding staircase. The parlors are twenty-one feet square each, and thrown into a paralleogram by folding doors. The bed rooms above are of the same size with the parlors. The grounds immediately round the house are shaded by locusts, cedars and shrubbery, and at this moment are as fragrant with flowers as the groves of orange or the coffee plantations of Cuba. On one side of the lawn leading to the house, is the garden which embosoms the monument which covers the grave of Mrs. Jackson, and that prepared for himself—a dome raised on marble pillars, the foundation of which is ascended by a circle of steps which make the elevation. On the other side of the lawn is the orchard, and in front is a large woodland (whose extent cannot be seen) for the most part of the tall tulip populars, and left almost in a state of native wilderness. In the rear, on a smooth, velvet pasture, rolls out a spring, or rather flood of lucid cool waters, which give a peculiar darkness to the green of the foliage by which the fountain and stream are overshadowed.

Every thing at the Hermitage looks perrennial, perpetual; and the old man, from the very marks of age which glorify his person, appears immortal. Nothing here bears the stamp of ostentation and fastidious taste. There is an easy elegance which impresses the feeling that nature had done every thing, and art nothing: and that all the comfort and all the beauties that abound there were scattered by the profuse hand of the same benevolent Power which created Paradise a wilderness of spontaneous bounty and beauty. The General complains himself that he has not cultivated a taste for rural elegance. Every thing about him shows that he has not the art of landscape gardening; but his farming is like his fighting—for, although not done by rule, it turns out well.

BOISTEROUS PREACHING.

A celebrated divine, who was remarkable in the first period of his ministry for a loud and boisterous mode of preaching, suddenly changed his whole manner in the pulpit, and adopted a calm, mild and dispassionate mode of delivery. One of his brethren observing it, inquired of him what had induced him to make the change? He answered, 'when I was young I thought it was the *thunder* that killed people, but when I grew wiser, I discovered that it was the *lightning*, so I determined to thunder less and lighten more in future.' It is a pity all preachers had not made the same discovery.

We copy the following appeal from the Salem Gazette.

MISSIONARY EFFORTS.

As there are often strong appeals to our sympathy and charity, coming from our Unitarian brethren in the Far West, for aid in their efforts to establish a permanent ministry among themselves, and as that call has often been cheerfully, and heartily, responded to by many towns around us, causing many, who formerly enjoyed the privileges we so much abound in, to rejoice in having a minister of their own faith, and a comfortable place to worship God in, I am induced to ask what have *we*, as a large body of Unitarian Christians, done for them? Where has Salem stamped her seal of benevolence. What town echoes grateful praise for our generous sympathy and helping hand. Where are we known as a benefactor?

We have been, and still are, justly censured for our cold indifference, our *apathy* upon the subject. Shall we continue to be so longer? Or will the four societies of our faith, *unite* and do something, to throw off the stigma of indifference, and show that they have the heart and ability, to do their part nobly—as generously as any other community have done?

Cannot this be done too, in a manner to afford each contributor a more than equivalent for what they give, in a *festival* of some kind, in which all can share, and which all can rationally enjoy?

A recent interesting letter from Mr. Harrington, of Chicago, in the Christian Register, of his ministry in Rockford, Ill., stating their earnest wish, but inability, without assistance, to form and maintain a society for Unitarian worship, presents a fine field for us to plant the standard of our faith upon; and at the same time, cheer the hearts of our distant friends, some of whom have shared with us, our social and religious privileges, with the welcome and grateful sound—'Salem comes to assist you; and Salem, will, like her neighbors, to your neighbors, build you a Sanctuary!' Shall it not be so? We make the appeal to the Ladies.

CHURCH PEWS.

In the practice of politely bowing strangers out of a pew where there is still room to spare, is there not a lack of even worldly courtesy? 'Have you not mistaken the pew, sir?' blandly said one of these Sunday Chesterfields, as with emphatic gracefulness he opened the door. 'I beg pardon,' replied the stranger, rising to go out; 'I fear I have, I mistook it for a Christian's.'—*N. Y. American.*

DR. FRANCIA.

There are a few facts, in connection with the history of Dr. Francia, the late dictator of Paraguay, which deserve the attention of our readers. Dr. F., it will be recollected, died about two years ago, at the age of seventy-eight.

Dr. Francia was at first designed for the church; but disliking theology, he became a lawyer. In this profession he was greatly distinguished, not only for his legal knowledge, but for his shrewdness and his integrity. He always refused to undertake what he considered as an unjust course, and eagerly defended the weak against the strong, and the poor against the rich.

On the death of his father, he inherited a large patrimony, which he did not seem anxious to increase. At this period of his life, he is represented as unsocial in his disposition, passionately fond of study, a libertine, and a gamester. He was also subject to fits of hypochondria, which was a hereditary disease of his family; for his father was remarkable for his eccentricities, and his brother and sister were lunatics.

In 1812, when he was forty-nine years old, he became dictator of his native country, Paraguay, for life. His elevation to this high office wrought a great change in his mode of life—his libertine habits were abandoned, and his moral conduct was marked with even monkish austerity. His mornings were devoted to business; some hours every day passed in study—belles-lettres, history, geography and mathematics were the favorite objects of his application. He also paid attention to medicine, which science was at a low ebb in Paraguay at that time. But his particular attention was devoted to military science.

From the time of his elevation to the dictatorship, moreover, we hear no more of his hypochondria; nor do we hear that he ever afterwards suffered from sickness of any sort. He was too busy to be sick; his strong will gave such an energy to the movements not only of the brain, but through the medium of the brain and nerves to all the viscera, especially the heart and stomach, as would insure health, as almost an inevitable result. We do not indeed desire that all mankind should be Francias; but if they were so, the amount of sickness and bodily suffering would be greatly diminished beyond a doubt.

But it may be interesting to trace the character of this wonderful man a little further. The following description of his personal appearance, is from one who knew him well, having been detained in that country several years by the will of the dictator himself:

'He is a man with regular features, and thin fine dark eyes, which so eminently characterize the creoles of South America. The expression of his countenance was singular, combining shrewdness with distrust. Though at the 62d year of his age, he did not appear to be more than 50. He addressed me at first with studious *hauteur*, but finding me unembarrassed, he soon changed his tone.'

The editor of the Boston Mercantile Journal, in a biographical sketch of Dr. Francia, prepared soon after his decease, has the following remarks:

'The most remarkable trait in his policy, was the design of rendering Paraguay independent of the rest of the world; and all his acts, indeed, tended to effect this object. All trade or communication with the adjoining countries was cut off—and neither emigration nor immigration was allowed. This course of policy produced a complete revolution in the whole system of moral economy, which had hitherto been sadly neglected. Agriculture was now the most favorite occupation—the rich soil of Paraguay now teemed with fruits and various kinds of grain and vegetables—and from the operations of the same cause, the manufacturing industry was actively developed. But the dictator conceived it necessary to quicken the energies, naturally dull, of his subjects, by terror. It is said that he once erected a gibbet, and threatened to hang up a shoemaker, because he blundered sadly in making some military belts—at another time he condemned a smith to hard labor, for having improperly fixed the sight of a cannon. Intelligent foreigners, when they penetrated into Paraguay, attracted by the love of gain or of science, were treated with respect, and in some cases, with favor—but it was difficult for them to quit the country, after they had once put their foot within its borders. The case of Bonpland, the naturalist, who was seized by order of the dictator, at Entre Rios, and afterwards conveyed a prisoner to Santa Martha, is well known to our readers. His police is described as the most perfect of the kind in the world—one from which the celebrated Fouche might have taken a lesson.

'Francia succeeded fully in the great objects which he early had in view. He destroyed all foreign commerce—he promoted agriculture—he rebuilt the capital, Assumption, and made it a beautiful city—he created and disciplined an army—subdued the Indians on the borders of Paraguay, and secured respect from abroad and tranquility at home.'

We might here speak of the tendency of some portions of this policy to promote health; especially that which promotes agriculture, and checks foreign commerce. But we forbear, and hasten to the conclusion of our brief article concerning him.

He lived, it is said, 'in a remarkably simple and frugal manner, having but few attendants, and not indulging in the luxuries of life; and his habits of this kind he appears to have carried with him through life. He is said also to have been of a generous nature, freely dispensing his treasures, though he was exceedingly economical in the public expenditures. His general knowledge of mankind was wonderful; and so were his energy, perseverance and firmness. No obstacle seemed to discourage him; nor would he suffer any one to dictate to him, or even think for him. His knowledge of mankind and his decision of character—with his great temperance—was the key to his success, and will alone account for his health and longevity.—*Teacher of Health.*

[From the London Inquirer]

MISSIONARY EFFORTS AND MORAL REFORMS.

Our military forces are, it seems, to be succeeded in China by a Missionary host, and the Gospel, instead of the cannon, is to be brought to bear on the unhappy idolators. It is well—the change is a good one. But after the injuries which they have lately received at our hands, we can hardly expect the Chinese to look with much favor upon the faith, under whose apparent auspices they have been perpetrated. A good case may be made for our religion in the abstract, but our national morality, our practice, will long stand in the Missionary's way,—a great, immovable FACT, against which a thousand preachings will not prevail. It will prove a formidable weapon in the hands of the simplest. The contrast between the religion of the Bible and the pulpit, and the practice of the State and its soldiery, must strike the rudest mind, and may well lead to distrust of the preacher, and contempt for the doctrine which he enforces. The Cross of Christ and all its sublime lessons, will, it is to be feared, be little heeded within view of the path of the professed soldiers of the Cross, marked by bloodshed and desolation.

Undoubtedly our evil deeds do more to retard the progress of Christianity than all the labors of our Missionaries do to forward it. We oppress and slaughter, and then send out men to preach peace, justice, and forgiveness of injuries! Our armies, by their deeds, teach one Religion—our Missionaries, another. The State is constantly making manifest among the Heathen, the works of Satan—while our religious societies are striving to spread abroad the pure influences of Christianity! By our national crimes we destroy our moral influence and incapaciate ourselves for effectually serving the cause of truth and humanity—we lose the noblest power a people can possess, that of exerting a beneficial influence upon the destinies of the Race. When our national practice is a genuine expression of our Religious principles, we may hope to do much for the diffusion of Christianity. At present, Missionary labors are miserably ineffective. Much money and much life is sacrificed, with the most trifling results. How much better were it, that they should be devoted to the diffusion of good principles, and to the promotion of moral reforms *at home!* We must be pure ourselves before we can reasonably hope to make others so.

SOURCES OF WEALTH—THOUGHTS FOR THE PEOPLE.

Nineteen hundred years ago, Julius Cæsar landed with his Romans on the shores of Great Britain. He found there a population of barbarians, those in the interior knowing nothing of agriculture, and living in excavations in the soil. Now, England could buy Italy, like a field for cultivation. One of her merchants not long since was on the point of purchasing the whole of Palestine. In 1620, the pilgrims found on the shores of Massachusetts Bay, an unbroken forest, the silent witness of passing centuries. Now, what has not wealth done?

Wealth is every thing that supplies every human want, natural or artificial. Its limits are the productiveness of nature and the capacity of human industry. The first human want is food. This comes from the soil only. Hence the *first* human pursuit is agriculture, and the first item in national wealth is cultivated land. The greatest investment in this country is the *common fences*, which have cost more than twenty times the specie there is in it.—Wealth depends on human want, and these wants create wealth. Timber in a forest ten miles beyond the rolling tide of population is valueless, but let the tide rush on and encompass the tree with wants, and it becomes a source of wealth. It is the accumulated capital of a century or two, and being cut down, its place cannot be supplied for several generations. Regions of coal have lain here two centuries untouched; the multiplication of human beings brings them forth.

Next to food comes the necessity for shelter. Next to lands and fences, houses (including the habitations of men and the defence of animals and the products of toil from the inclemencies of the weather) are important items of wealth. The main wealth of cities consists in houses. A vast amount of labor and its products is comprised in houses. As a country grows more wealthy, the log cabin gives way to the comfortable farm house. Fuel becomes an article of exchangeable value as men multiply. Clothing is an article of human want, and though soon perishable, is an important article of national wealth. Under this head, including shoes, hats, bonnets, &c. $100,000,000 per annum are expended. More than one billion of money is invested in this country in the production of wool and cotton, besides the machinery necessary to transmute them into cloth. At least $200,000,000 have been already invested in the *means* of manufacturing woolens and cottons, besides what is made in families. The mills of Lowell weave cloth enough every two months to reach round the world—though annually consumed, about the same amount is always in existence. Railroads, common roads, canals, shipping, vehicles, are vast constituent elements in the prosperity of a nation.

ANNIVERSARY WEEK—For sale at TICKNOR'S Books ore, corner of Washington and School sts., a large assortment of popular Theological, Medical and Miscellaneous Publications, including all the cheap editions of the day, which are offered at the lowest prices wholesale and retail. m27

SERMON ON TRANSCENDENTALISM.—A Sermon on Transcendentalism as contained in a Book entitled, A discourse on matters pertaining to Religion—preached at Raynham on Fast day April 6, 1843. By Simeon Doggett pastor of the Second Congregati nal Church of Raynham. For sale at CROSBY & CO., B. H. GREENE, and at S. G. SIMPKINS. may 27

GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, Rochester, N. Y.—Providence, Newport, R. I.; Brattleboro' Vt; Savannah, Geo.; Mobile, Al. Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) April 1

EYRE'S NARRATIVE, &c.—The Military Operations at Cabul, which ended in the destruction of the British Army, Jan. 1842, with a journal of imprisonment in Afghanistan, by Lieut. Vincent Eyre, from the 4th London edition—complete for 25 cents.

Also, this day received, Mrs. Washington Potts and Mr Smith, Tales by Miss Leslie—price 25 cts; Encyclopædia of Geography, No. 6; Homeward Bound, by Cooper, 50 cts; Erving's Rocky Mountains, No. 4, completing the whole work for $1; Harry Lorrequer, complete for 50 cts. For sale at TICKNOR'S, corner of Washington and School sts. m13

GROVE'S DICTIONARY—Grove's Greek and English Dictionary—for sale at the Christian Register office—price, two dollars. a22

ANNIVERSARY CARD FOR THE CLERGY. CROSBY & CO. will have their Card of the meetings during Anniversary Week, ready for distribution as usual on Monday morning.

☞ The clergy are also respectfully informed that they will find the city newspapers, conveniences for writing, &c. at the room in the rear of their store, which is at their service during the week.

*** A gentleman will be in attendance on Monday and Tuesday mornings, to furnish clergymen with tickets to the Collation. 118 Washington st. m27

THE CHRISTIAN PATRIARCH—A Memoir of Deacon John Whitman; who died at East Bridgewater, Mass. July, 1842, at the advanced age of one hundred and seven years and three mos., with a Portrait, by Rev. Jason Whitman, pastor of the second Unitarian Society, Portland, Me.

Just published, by WM. CROSBY & CO, 118 Washington st. m27

KID GLOVES cleaned to look equal to New—THEO. H. BELL has been appointed Agent for cleansing Kid Gloves of all colors. Also, blond lace, white satin Shoes, embroidered Belts, &c.—Those who wish to study economy in these 'Hard Times,' will find here a good chance. All articles returned in a fortnight, 155 Washington st. For cleansing long gloves, 20 cents; short gloves, 14 cents. m27

HOPKINTON HIGH SCHOOL.—The Summer Term of this Institution will commence on Thursday, the first day of June next, under the care of the Rev. Amzi Benedict; assisted by Mr. J. H. M. Leland in the Male, and Miss H. Benedict in the Female department. may 27

WARE'S DISCOURSES on the offices and character of Jesus Christ.

Also, Brooks's Monitor, or reflections for each day in the year. For sale at a low price for distribution, at SIMPKINS'S, 21 Tremont Row. m20

CLASSICAL STUDIES, &c.—Just published and now for sale by GOULD KENDALL & LINCOLN, a work on Classical Education, entitled 'Classical Studies: Essays on Ancient Literature and Art.' With the Biography and correspondence of eminent Philologists.

By Barnas Sears,—President of Newton Theological Institution. B. B. Edwards, Professor in Andover Theological Seminary. C. C. Felton, Professor in Harvard University. m27 59 Washington st.

SCHOOL IN PLYMOUTH.

THE subscriber proposes to open a School for girls in Plymouth about the first of May ensuing. All the branches which constitute a thorough English and Classical education will be taught, and every effort made to secure the improvement of pupils.

Mr E. would like to have 5 or 6 young ladies in his family as boarders. Terms, including board and tuition, $200 per annum. Instruction will be given on the Piano Forte by a competent teacher, and vocal music will be taught in School.

Persons desiring further information may address the subscriber in Boston, directing to the care of G. W. & C. R. Bond.

It is desirable that timely application be made. HENRY F. EDES.

Boston, April 1, 1843. 4t

ONE PRICE SYSTEM.

DANIELL & CO, wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.

Silks, Linens, Shawls, Alepines, Quilts, Blankets, Cottons, Flannels, House-Keeping Articles, and Mourning Goods.

Our Customers are assured that we still adhere strictly to ONE PRICE.

Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way. a15

BOSTON CIRCULATING Library, No 118 Washington street.

New Books—Hoboken, a Romance of N. York, by Theodore S. Fay; The H—— Family, by the authoress of the Neighbors; The Wives of England, by Mrs Ellis; Democratic Review for May; Knickerbocker for May; Blackwood and Dublin for April, &c.

Subscriptions received to the above by WM. CROSBY & CO, 118 Washington st. n6

BIBLE CALENDER.—Being an arrangement of chapters for the daily reading of the Old and New Testament. The plan on which the division is made, is preferable to reading in course, as it keeps up a proper proportion between the devotional, historical and doctrinal parts of the word of God. For sale by CROSBY & CO., B. H. GREENE, S. G. SIMPKINS. m27

EARLY HISTORY OF RHODE ISLAND—On the Religious and Civil Affairs of the Colony of Rhode Island, by John Callender, M. D., with a memoir of the Author, biographical notices of some of his distinguished contemporaries, annotations and original documents, illustrative of the History of Rhode Island and Providence Plantations, from the first settlement to the end of the 1st century, by Romeo Elton—2d revised edition.

Just received and for sale by WM. D. TICKNOR, corner of Washington and School streets. m13

PIERPONT'S ANTI-SLAVERY POEMS.—Just published, by OLIVER JOHNSON, in a neat pamphlet of 64 pages, the Anti-Slavery Poems, of the Rev. JOHN PIERPONT, complete.—Price 20 cents. For sale at James Munroe & Co.'s, and at 25 Cornhill. m27

THE SUBSCRIBERS take the liberty of addressing the Protestant Clergy and active Laity of the country, with a view of seeking their co-operation in extending the circulation of the following periodical publications, viz:

The Select Library of Religious Literature.

The sixth number of the Library—now in preparation—will contain the commencement of that masterly work, entitled the History of the Inquisition, by Don Juan Antonio Llorente, Secretary of the Tribunal of Madrid.

The second Publication to which we would respectfully solicit attention, is, The Biblical Cabinet. The first number will be issued forthwith, commencing with Neander's History of the Christian Religion during the first three centuries.

D'Aubigne's History of the Reformation in Germany and Switzerland.

Also, the Bible in Spain; The Gypsies of Spain.

SAXTON, PEIRCE & CO, 133 Washington st. m27

DENTAL SCIENCE.—The present age is emphatically one of scientific research and improvements, and perhaps in point of value, for the alleviation of human suffering, none can exceed the discovery of DR. STOCKING, SURGEON DENTIST, in the anodyne, prepared by him, for the purpose of destroying the nerves of the teeth. To render this remedy effectual, it is only necessary to make one application of it; and in 24 hours the vitality of the nerve and lining membrane of the tooth will be completely destroyed, without producing the slightest pain or inconvenience; so that it can be immediately filled and made useful for many years, instead of being extracted as a troublesome and useless organ. Those caustics and cauterizing instruments commonly resorted to by Dentists, for the purpose of destroying the nerves of teeth, produce such excruciating pain for at least fifteen hours, that most persons are filled with horror at the thought of such an operation and shrink from it as from the pangs of death.—The diamond cement, which is also the invention of DR. S., is admirably adapted to such cases of defective teeth as will not admit of gold and other kinds of filling; the advantages of which are: it being at first soft, may be more perfectly introduced into the cavity, and then shaped like the original tooth. In a few hours it becomes hard like stone, and renders the tooth capable of doing its portion in the important process of mastication. Among the many thousand cases of painful teeth treated during the past year as above described, Dr. S. can say without fear of contradiction, that not more than one case out of a hundred has proved a failure. These are facts that may occasion surprise—yet in the truth of which the public may have the most implicit confidence. No instruments for extracting teeth that have ever been invented, can equal in perfect adaptation to every conceivable case, the full Parisian set used by Dr. S. Artificial teeth that never change their color, or become offensive, he will set on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Particular and ESPECIAL attention will be given to filling teeth with the purest gold. Terms: Filling common sized cavities with gold, $1—for filling with cement and other filling 50 cts to $1—setting on pivot, from $1,50 to $3—whole upper set, from $20 to $75—extracting, 25 cts. All operations warranted. Office 266 Washington st, corner of Avon Place, Boston. feb 11

REMOVAL.

BARRETT'S DYE-HOUSE—The office of this establishment has been removed from 35 Cornhill to 149 Washington, opposite School st., Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

PEARCE & NICHOLS.

THE subscribers have formed a Copartnership under the firm of PEARCE & NICHOLS, and will continue the Tailoring Business, at the Store formerly occupied by Elias Skinner, Jr., No. 96 Washington street, up stairs, where they hope, by strict attention to business, to secure your patronage.

Their work will be done by the best mechanics and their prices as low, for the same quality and workmanship, as at any other establishment in the city. GEORGE S. PEARCE,

April 1. 3m GEORGE N. NICHOLS.

FRUIT OF THE VINE.

GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in the form of Syrup—one Bottle will make one gallon of wine—Price, $1,00 per bottle—for sale at the Temperance Rooms, No 9 Cornhill, and at store No 14 Bromfield street, Boston.

f25 3m ABEL SPAULDING.

MISSES SHOES—A beautiful assortment of Misses Gaiter, Kid Low Lace, Black Bronze, Light Village Lace, Leather Lace, Goat Skin Village Lace, &c—just finished, and for sale low at T. H. BELL'S, 155 Washington st, opposite the Old South Church. 3wis m6

INSTRUCTION—The subscriber would be happy to receive four boys into his family as pupils to be prepared for College. His residence is in a healthy country town, a half day's ride from Boston. Terms—Board and Tuition $4 per week—application to be made by the middle of May.

WM. A. WHITWELL.

Wilton, N. H., April 22d, 1843.

BOSTON ORTHOPEDIC INSTITUTION.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one-sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, MD, Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.

Nov 26. 6m

BOOKS FOR THE PEOPLE—Whately's Kingdom of Christ, delineated in two essays on our Lord's own account of his person and of the nature of his kingdom, and on the constitution, powers and ministry of a Christian Church, price 50 cts.

The Pulpit, being biographical sketches of the most popular London Preachers, by James Grant—price, 37 cts.

Bibliotheca Sacra, or tracts and essays on topics connected with Biblical Literature and Theology—No. for May just published—price $1,00.

Life of Wm. Wilberforce, by his Sons, 2 vols, 50 cts. per vol.

The Correspondence of Wm. Wilberforce, by his Sons, 2 vols, price 50 cts. a volume.

Daughters of England—their position in society, character and responsibilities, by Mrs. Ellis—price 12 cts.

Wives of England, their relative duties, domestic influences and social obligations, by Mrs Ellis, price 12 cents.

Women of England, their social duties and domestic habits, by Mrs Ellis, price 12 cts.

The above works, with all the standard and light literature of the day, are now published and for sale wholesale and retail by SAXTON, PEIRCE & CO, No 133 Washington st. m13

JOHN S. BODEN,

SAIL MAKER,

Head of Commercial Wharf.

☞ Sails made on the most reasonable terms and warranted in all respects at the shortest notice. feb 18

BOY'S SHOES—A fine assortment of Boy's Shoes, of every style and description and quality—for sale low. Also, a large stock of Boy's Slippers, at T. H. BELL'S, 155 Washington st., opposite the Old South Church. 3wis m6

FOR HOME AND SCHOOL.—Poetry for Home and School, selected by the author of the 'Theory of Teaching,' and 'Edwards First Lessons in Grammar.' This day published at SIMPKINS'S, Book and Stationery Rooms, No. 21 Tremont Row. m6

SCHOOL IN EAST NEEDHAM.

THE Subscriber continues his School in Needham. Instructions are given preparatory for a Collegiate and for a good English education; also, in the Modern Languages, on the Piano Forte, and in Vocal Music, by competent Teachers.

DANIEL KIMBALL.

East Needham, April 29, 1843. 4t

RECENT PUBLICATIONS—Poetical Remains of Lucretia Maria Davidson, with a biography by Miss Sedgwick, new edition, price 50 cts.

Women of England, by Mrs Ellis, 12 1-2 cts.

Daughters of England, by Mrs Ellis, 12 1-2 cts.

Wives of England, by Mrs Ellis, 25 cts.

Family Secrets, a series of Temperance Tales, by Mrs Ellis, author of the Wives of England, etc. etc. 25 cts. a volume.

Seaward's Narrative of his Shipwreck, &c. &c., edited by Miss Jane Porter, revised edition.

The May Flower, or sketches of scenes and characters among the descendants of the Pilgrims, by Mrs Stowe. For sale at SIMPKINS'S, 21 Tremont Row. m6

PLEASE READ THIS!

T. GILBERT & CO.,

PIANO-FORTE MANUFACTURERS,

406 WASHINGTON STREET, BOSTON,

NEXT BUILDING NORTH OF WASHINGTON BANK.

THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "CURRIER & GILBERT, 393," "T. GILBERT," and "T. GILBERT & Co, 402 and 406 *Washington Street,*" are now too well known throughout this country to need any commendation, further than to say, that the *same* T. GILBERT is still actively and constantly engaged in superintending the business, assisted by his partner, HENRY SAFFORD, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to pur